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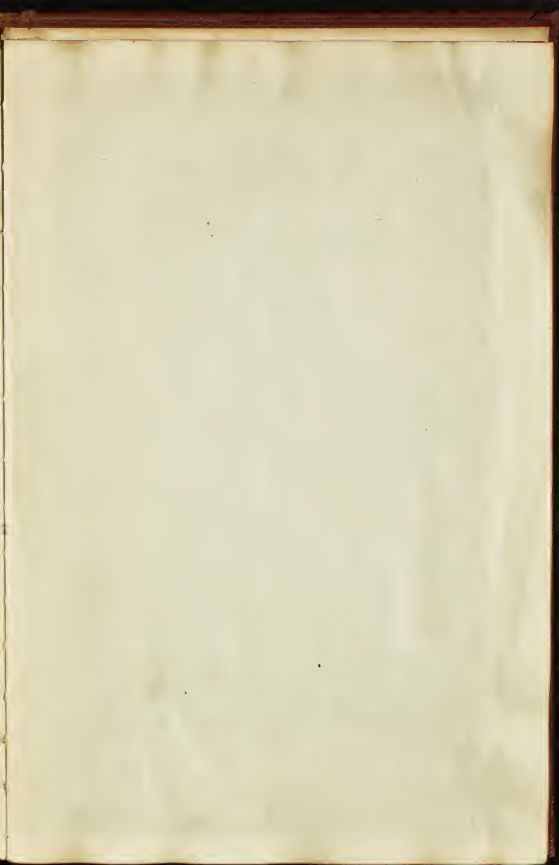
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Reuther
Feb. 6. 1917

COMMUNISM

HISTORY OF THE EXPERIMENT AT NAUVOO OF THE ICAR- IAN SETTLEMENT.

The science of sociology occupies many minds. Governments are every day more and more embarrassed. The social question, like a nightmare, disturbs the sleep of our rulers. They see, they feel something growing, the clogging of the economical system. They fear some disturbances, some explosions. Strikes are becoming more frequent. All the isms ring in their ears. Socialism, collectivism, communism, anarchism, etc. The people criticize the present organization; they conceive and propose new theories; some of them are boisterous, show dispositions to use violent means. We read in the papers of armed organizations of communists in some cities. As we have some people and perhaps there are some among your readers who are disposed to favor the communistic system. For their benefit and edification I will give a condensed historical sketch of the Icarian community, established at Nauvoo. Show the demoralizing influence of communism on men and its inadaptability to human nature.

Etienne Cabet was born at Dijon, France, and was the son of a cooper. He received a good education, studied law and became notorious. His great clearness and force of argumentation made him an eminent orator. He occupied many prominent offices; attorney general in Corsica, member of the chamber of deputies and other positions. He had studied Plato, Morse, Babuff, Fourier and Christ. He wrote a work entitled "True Christianity," where he demonstrated that Christ was a communist and based his Utopia, or new system of organization on Christ's moral teaching.

Having a warm heart, lamenting over the poor condition of the laboring class, seeing no hope of amelioration in the present system of organization, believing in the practicability of communism, he resolved to give a form to his idea and wrote a book named "Voyage en Icarie." As a theoretical work it is a marvel. It is perfectly splendid. It shows a nation under the communistic organization. The people happy. No poor, no rich. Every one enjoying the luxury and comfort of life, every one imbued with the consciousness of duty, striving to do better than the rest, giving good examples, no saloons, no churches, no houses of prostitution, no gambling, no murders, no thieves, no speculators, no capitalists, no millionaires.

It just filled the aspirations of those who wanted radical reform.

Cabet, though fighting the established order of things, was a law abiding citizen. Was opposed to bloody revolutions. He always advised his followers not to take part in any secret societies, but to abide laws and give in all and every respect an example of morality and good behavior. He could talk the language of the people and acquired a strong influence and reverence. Many called him "Father" and a second Christ. He published a paper "Le Populaire," and it was thru this organ he communicated with his adepts all over France. As soon as he was satisfied his theory was well understood, he resolved to wait no longer to put it into practice; asked the French government the privilege to try the experiment in France. The government most respectfully declined, being afraid of contagion. He then proposed to emigrate to the United States where freedom reigned supreme. He succeeded in obtaining from a company a land grant of several thousand

acres in Texas. He made an appeal for some volunteers to form the advance guard and in February, 1848, sixty-nine men met with him in Paris willing to leave their families in France to go to a mostly wild country to establish the new colony and prepare the way to the thousands who were ready to follow. Cabet presided at the meeting and set them in knowledge of the hard task they were undertaking. He explained to them that in order to make a success of communism they had to renounce individualism, egotism, make complete abnegation of their own selves and submit to the dictation of the majority.

— During the early '90s the late E. Vallet wrote a history of the Icarian colony. Gus Vallet informs us that his father had clippings of the history taken from the Keokuk Gate City in which it was originally published, pasted in a scrap book and that this book disappeared from the Vallet home. He thinks it was stolen or borrowed by someone who never returned it. He has suspicions as to its whereabouts and he will get it if it requires a search warrant.

NAVY AND INDEPENDENT

they embarked at the city of Le Havre. The Pioneers of Humanity (as they called themselves) looked splendid in their black velvet suits. Thousands of friends and co-partisans accompanied them to the sailing vessel. The air resounded with wishes of success, songs of hope and love. The press of the country had to admit that the demonstration was imposing but calm.

Those sixty-nine men, selected among the best laboring element, the choice of the worthy, moral and industrious, reached their destination—Texas. From Shreveport on the Red river, they had to travel overland a few hundred miles. The

streams were swollen, the roads muddy, but they were young and courageous and it was only fun to them. When on the place they began to build houses and till the soil. The weather was beautiful, the sun mild, the air filled with the melodious voices of birds; the herds of wild horses coming near their settlement at the bugle sound, the luxurious vegetation of a most tropical climate, the good quality of the new cultivated soil, made them believe they had found the garden of Eden.

In the month of June the sun of Texas and the miasmas of the new soil began to exert their influence on the courageous toilers. The malaria made its appearance; twenty-five or thirty were affected with the malignant fever and in a short time nine of them died. They had not received any news yet from their mother country, but had discovered that their director "Gouhenant," in whom Cabet and themselves had placed their confidence was a Jesuit, a traitor. (They shaved his head and chased him ignominiously away.) They became discouraged.

One morning they received the news that a revolution had taken place in France and the republic proclaimed. They hesitated a few days what to do, but the insalubrity of the climate and the hope of a better government in France contributed to their decision to abandon the enterprise. Carrying their sick, they retrograded to Shreveport, where they met a second advance guard composed of twenty-eight members. They consulted and decided to go to New Orleans. When they arrived there they met a third departure composed of ninety members men, women and children. They were without a leader. Not knowing what to do they wrote to Cabet for advice. Cabet hesitated for a mo-

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ment whether he should order them back, or go and join them. His best friends advised him to stay; that he could do more for the cause in France than in the United States. But he was too deeply engaged already and he thought best to start for New Orleans, where he met the disheartened communists.

The presence of the head, the father, gave them courage. They remained there over winter, it being not the proper time of year to go north. As they renounced Texas as too unhealthy, early in the spring of 1849 they sent a commission to explore the Mississippi. The commission, composed of three members arriving at Nauvoo, found the place just evacuated by the Mormons, vacant houses, land in cultivation; they thought the place well adapted and returned quickly to New Orleans, when it was decided to try the experiment at Nauvoo. The cholera had made its appearance and several of them died from it. They lost a few while on the river and after they reached Nauvoo the disease continued to exert its deadly influence. They buried their dead at night all over town, not to awaken the suspicion of the inhabitants, but nevertheless their enthusiasm was strong, and though they had suffered considerably physically, the moral, the spiritual, was all right. They were young, willing to suffer—even willing to die—for the cause, and confident in themselves and the principles, they began (under the leadership of the father, the second Christ) the establishment of Paradise on earth.

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HISTORY OF THE EXPERIMENT AT NAUVOO OF THE ICARIAN SETTLEMENT.

For the benefit of your readers who are not aware of what Icarian communism means, before going any further I will have to explain.

Icarius is famous for having manufactured a pair of wings composed of beeswax; adapted these wings to his body and attempted the ascension to Heaven. As he ascended towards the sun, the heat became so intense that the wings melted and Icarius fell flat on the earth, realizing that he was too pretentious and better remain on this planet. (This is about what the Icarian communists have done as the experiment will show.) For what reason Cabet selected that name I do not know.

The new society was based on marriage and the family. The principle of free love was not admitted by the Icarians. To the exception of the family, everything was in common among them. No private property, no monies, no poor, no rich, no competition, no antagonism; complete solidarity. The strong working for the feeble, the sick; the one working for all and all working for one; everyone producing according to his strength, his talent, his skill and consuming according to his wants. No lawyers, but arbitrators. The schools open to all children equally, universal suffrage for men above twenty years of age, women having the deliberative right and as soon as

enough enlightened, the consultative right. The people having its full and complete sovereignty; making its own laws and willing to submit to the dictation of the majority. Women rehabilitated, cherished and respected. Love, confidence, security, happiness.

Our pioneers were not rich, but they inhaled the pure air of freedom. Uncle Sam left them perfectly free to try their experiment. I doubt if the president of the United States at that time ever noticed their presence on this continent. Their neighbors were friendly, well disposed to favor them. They treated them as the countrymen of Lafayette. They had nothing to struggle against, but human nature; their own nature. They had the will power, the skill as mechanics, a new and rich country and complete freedom.

Their first move was to organize their government. They had in France elected E. Cabet dictator for the term of ten years. On the remark from some American citizens it was contrary to the institutions of the country, they concluded to have a president for the term of one year. Cabet was elected unanimously. The ministorium was composed of four directors, one of finance, one of industry and agriculture, one of nourishment and clothing and one of public instruction. They established a branch in St. Louis, Mo., as a means of exportation for their products, (industrial products). A large proportion of the members were tailors or shoemakers by trade. Being in need of money, they had fifteen to twenty members manufacturing clothing and shoes which they sold in St. Louis. They also purchased a flour mill and distillery and began the manufacturing of flour and whiskey.

They were offered land, farms at very low figures, but Cabet had examined the ruins of the Mormon Temple, that could be seen at ten miles distance. They had not money enough to buy both, land and the ruins, but those ruins worked on Cabet's brains. They were renowned already and when connected with his name, they both would add to each other's glory. A few of the members would have preferred investing the money in land. They thought that it was not practical, not wise to think of glory, of monuments when they had no certainty of having bread for their families, but the prestige, the respect, confidence in the father was so great that those thoughts remained buried in their bosoms. No one dared to utter a word in opposition to Cabet, and his will prevailed. They bought the ruins for the sum of one thousand dollars, of which they paid five hundred, and the inhabitants of Nauvoo five hundred, contributed as a donation. They rented houses and farms. They organized their schools, a music band composed of thirty-six pieces, a choir and a theatrical club. They also had a good library. As every one, in order to be admitted, had to pay an admission fee of four hundred francs (\$80.00,) and clothing enough for four years, the clothing question was easy to manage. The food, the diet was an every day question. They could not always procure very selected nutriment. Pork and beans made their appearance quite often on the table. Many of them had been accustomed to more delicacies, especially the women. They were willing to deprive themselves of all the comforts of life, but it lasted too long; some became tired; they made ready to leave. As

they renounced all earthly rights to private property and bequeathed all they possessed to the community, they had to leave without a penny, in a strange country, not knowing the language. The inhabitants of Nauvoo gave an entertainment for their benefit to defray their expenses to St. Louis. Some worked in Nauvoo until they earned enough to enable them to travel. Their former brothers and father were implacable. Being in a precarious financial condition themselves, they refused any aid whatever. No money, not even their own tools to exercise their professions, were restituted to them. They were considered as enemies and treated as such. Cowards, traitors, felons, were the epithets thrown in their faces. They had not the qualifications of true communists. They were too selfish; too much under the influence of the old world habits.

Being not prepared to receive new recruits, they ordered the emigration to stop. They began to decrease in number, but the enthusiasm was so great in France that a new expedition, composed of forty, reached Nauvoo in the fall of 1849. Myself and family came alone; my father and mother could not bear the idea to wait any longer to establish paradise on earth. We reached Nauvoo, Ill., on March, 17th, 1850. While in St. Louis (where we had to remain a couple of days, as the river was too full of ice and boats were not running any farther north,) we met the father and one of the secretaries trying in vain to borrow money. My father having \$500.00 was welcome. The father asked my father to remit those \$500.00 immediately. My father, though very enthusiastic, found the request very daring, having never seen Cabet before, not being on the place, yet re-

fused to remit all, but condescended to remit half. Cabet bought the necessary articles he needed, started back to Nauvoo, paid cabin fare for him and his assistant, with our money and told us to stay and take the next boat and come on deck. Such little incidents, little nothings, have more important consequences than they are credited with. While at sea my father made the acquaintance of a man, also on his way to Nauvoo. He had not the required amount of money to be admitted, but intended to work at New Orleans, (where he had some friends), until he realized enough money to pay his way and admission fee. The man was married. His wife not endorsing his communistic views, refused to follow him. He left her and started. My father, convinced of the good moral and physical qualifications of the man, offered to furnish him the money, and he consented to come along. When at Nauvoo we made our application for membership, so did our companion. Cabet opposed his admission on the ground that he had left his wife in France. One of the members present at the meeting remarked that E. Cabet himself was in the same condition, that he not only had left his wife, but his children. Nevertheless the man was not admitted. Cabet knew that the man had no money of his own. He did not care to have any more members, but money, and knowing that he would get all the money my father had without admitting the man, he opposed him and urged my father to try to recover the money advanced by him to pay the fare from New Orleans to Nauvoo for that man. My father refused to do so, saying it was not a loan but a gift.

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Early in spring of 1850 on Cabet's proposition, they decided to rebuild the Mormon Temple. The stone work only was standing, walls sixty feet high. The upper stories and tower were constructed of wood and had been destroyed by fire. They sent an agent north to purchase the necessary timber and in the month of June the masons began to lay the foundation to rest the columns or pilasters to support the floors. The 27th of June eleven men were at work on the interior of the building. I was one of them. At 3 o'clock p. m. a distant report of thunder announced the approach of a storm. At their request I stepped out to ascertain whether it was a severe storm or not. Seeing only in insignificant cloud, I reported no danger. We continued to work. The basement of said temple was divided into small rooms on either side. Two of these rooms had been covered with boards. One on the north side to store green hides. The other on the south side to store tools. Suddenly a furious wind began to blow; four of the masons fearing the non-solidity of the walls, left to seek shelter elsewhere. Seven of us remained, taking refuge in the tool room on the south side. If there is a Providence it was on our side, for hardly had we taken our position than the tornado began to tear small rocks from the top of the walls and flew in every direction. We became frightened. Some proposed to run away, others opposed it on the ground that it was dangerous, as those loose rocks could fall on our heads and kill us. Before we had decided whether we should stay or run, one of us that was watching

exclaimed: "Friends, we are lost, the north wall is caving in!" And so it was. A wall sixty feet high was coming on us, having only forty feet to expand. We fled to the southwest corner, deafened with terror. I for one heard nothing. The fall of that wall was heard three miles away in the country. We looked at one another. All alive, but as white as sheets. The wind was terrific, the rain was blinding us. The clond was touching the ground. The most severe storm I ever witnessed in Nauvoo. We were mostly paralyzed. We expected every minute the other walls to come down. Some of the top rocks had fallen within three feet of us. The east wall was three feet out of plumb. "Forward march!" shouted one and on we ran over the heaped up rocks more dead than alive. When out, it was so dark that we could not find any gates and jumped over fences. I met my father coming to the rescue, all alone. Cabet tried to prevent him but did not succeed. The storm lasted three hours. Several houses had been blown down. They had built their laundry in a creek a half mile north of town; twelve women were at work. Cabet sent a man to find out what had become of them. The man came back saying that the women were drowned and the house carried away. The water was running twelve feet high in the creek. Only the next morning did we receive the good news that the women were all safe, but had hardly time to escape through the windows. So sudden was the rise of the water and in rain and storm ran to a farm house, a quarter of a mile away. A Swiss family had just time to leave a brick house that blew down. The loss of crops and property was great but no lives were lost.

The fall of that wall ended the rebuilding of the temple.

The agent they had sent north to buy timber for the building had been gone for several months already, and not receiving any news from him it was thot some accident happened, perhaps he'd been killed or drowned. He never came back. A love affair, and the news that the intention to rebuild the temple was abandoned had kept him from returning, but was alive. He was a well educated man and as an architect built the capitol of the state of Illinois at Springfield. And if I am well informed, that at DesMoines city, state of Iowa. His name was Piquenard.

The inhabitants of Nauvoo and surroundings having expressed their disapproval at the manner those leaving the society were treated, without any means whatever, fearing to irritate their neighbors, they thought more prudent to allow from \$10 to \$20 per head of family. It was also decided that those who would be admitted in the future, would be entitled to recover one-half of the money brought by them and also their tools in case they would choose to leave.

The Icarians in France were pressing. Applications were received daily. Some of the faithful were writing letters to their friends and relations praising the condition of the society. Cabet tried to stop the emigration but failed. They would come without authorization and when here had to be admitted. It became urgent to erect dwelling houses and a dining hall. They adapted a circular saw to their mill and as it was supposed the islands opposite Nauvoo had no owners, they chopped trees down and converted them into timber. They erected a building 120 feet long and 40 feet wide with an aisle 30 feet long for a kitchen, a large cellar

the whole size of the building. The first story was divided into a working shop for the ladies—dressmaking, ironing and mending, a stage for the theatrical performances, and the balance, 80 feet long, a dining hall. A buffet or large stand with shelves, moving on a railway from the kitchen to the hall, loaded with vituals, plates, knives and forks, excited the admiration of the visitors. Four painters, artists, decorators, adorned the walls of the halls with inscriptions. The Icarian principles, moral precepts, could be read from one end of the hall to the other. They had up to that time used at their table the tin goblets and plates. They decided to have glasses and porcelain plates. The second story was divided into rooms 16x20 for lodging, with balcony all around the building. Each family was allowed one room with one window and one door, two chairs a table, a bed and looking glass; the children being with their parents on Sunday only and never at night; they had their dormitory in the school houses. Bachelors had one room for two, or more, according to the size of the room. They all took their repasts in common, except the nurses who were allowed a little extra and at home. They had a hospital for the sick, with an extra cook. They also had a pharmacy. The use of whiskey was allowed for those exposed to the weather and performing hard labor, even to the women, those doing the washing. Icarians were temperate but not tetotalers. They would have preferred wine to whiskey but they could not succeed in raising the fruit, having only in cultivation the French varities of grapes, that were not adapted to this climate.

Cabet was opposed to the use of tobacco and raised war against it. Some of the women folks used snuff

and men smoked. Few had the habit of chewing. They raised their own tobacco. Cabet forgot himself while arguing against the dirty weed, not only to compare those who used it to hogs, but said that they were filthier. Many had their most tender feelings badly hurt. They thought it was not the way to make them renounce their habits, that abusive language never promoted reform. Some got stubborn and swore to themselves they would smoke anyway. The production in all the different branches of industry was small. They were running in debt rapidly. The agriculture was not remunerative. They could not raise corn to supply their distillery, nor wheat for the flour mill. They were drawing heavily on a commercial house in St. Louis, and all the whiskey and flour they manufactured was always shipped to that house and the benefit was small. They had in the winter a squad of twenty to thirty men chopping wood on the islands for the alimentation of the mill. Men that never handled an axe before, were sent to chop wood. They had their hands blistered, chopping a half cord of wood in one day. They had as many as six men on a cross-cut saw, two holding the handles and two others on each side pulling with a rope. They had a squad of six men running a flatboat all summer to take the wood down to the mill. They sometimes carried that wood a great distance on their back, (in baskets made for that purpose,) from the interior of the islands to the boat. The Icarians did not show practicability in any of their work. Was it the want of interest or the lack of skill? Perhaps it was both. The future will demonstrate.

Communistic life is in accordance with the teachings of Christ in that respect that it took the "care for the morrow" away. If they had

performed their duty or not, they expected to find their breakfast ready every morning when the sound of the trumpet called them to the refectory. The burden rested on the directors. They had to care for the morrow and were often greatly embarrassed what to bring on the table. And though it cost

only 7 cents per capita to feed and clothe the Icarians, they could not manage to produce enough. They bought their groceries, etc., at wholesale price. They raised their own vegetables. They manufactured their flour and whisky, raised tobacco, bought beeves and hogs on foot. Had all the advantage of corporation in buying, but the production was lacking.

Besides their own production, the money paid as admission fees, many had a surplus, some hundreds, to thousands of francs and they received from the mother country, a fund called "The Icarian subscription." It consisted of money deposited by some poor devils who were not in possession of a sufficient amount to be admitted and were paying monthly a certain sum until the full amount should be credited to them and then could join. It proved a clear loss to them.

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Cabet convoked some extraordinary general assembly of all the major male members. Women and minors were not allowed to assist. There they remained mostly day and night, for several days seeking the remedy to the growing evil. They accused one another of want of devotion to the cause, to the principles, of want of respect and reverence to the father. Cabet

reminded them of the beautiful letters they wrote to him in France, calling him a father, a Christ, a savior; exhorted them to have confidence in him, to work with courage, that under his leadership, success was certain. That the principles were good if they only would practice them, (if he had said, "could practice them," he would have been nearer the truth.)

The majority of the members were on his side and the respect for Cabet, the prestige of his past career was so great that those who could detect the evil influence of the principle on the human nature, did not dare to open their mouth and sanctioned by their silence the idea that the principles were not to blame, but men. Among themselves in private they could talk, but in presence of the father, they were mute, speechless. A man, a little one too, a wooden shoemaker by trade, had at one of these meetings the courage to make a few remarks on the principles and also on the father. He was of small stature but was every inch a man and expressed his honest opinion. It was too much for Cabet, who had been adulated and flattered. He looked at the man a few minutes, hardly believing the report of his audible organ. And forgetting all courtesies, all respect, all principles, answered: Is it possible that you, you Janfrey (it was the name of the little man,) you a little boy (the man was thirty-five years of age,) allow yourself to make opposition to me, Cabet. Was that not a splendid way of argumentation? I was only seventeen years of age then, a mere boy, too bashful to open my mouth in public. But I turned around to see if not a man in the assembly would get up and take the part of that little man, that showed so much courage. No, not one. All slaves to the powerful

Cabet.

When the assembly would show some hesitation to adopt the measures proposed by him, he would get out of temper and menace them to go back to France, and leave them to their fate. He had his secret police and tried to have the members tell on one another. He met very often some straight and loyal natures that were shocked at the idea to act as spies. Many began to inwardly lose their respect for him.

The different shops or corps of laborers were under the direction of a foreman, elected by the very shop or corps itself, sometimes unanimously, sometimes not. Those directors would make remarks especially to those that voted against them. For the smallest infringement, transgression, tardiness, or use of vulgar language, they would be noticed in their reports. Those reports were read to the general assembly as a moral incentive to good behavior and dutiful conduct, and at the same time as a restrictive pressure of public opinion—the only mode of punishment they had for small deviation to the principles. Those men would generally feel grieved about it and their human nature would influence them to not forget nor forgive. The directors had to see that the work should be well done. They had their ways, customs of working. It was their duty and right to make remarks. Some of the directors as well as laborers were quick tempered, or had a poor way to express themselves. Words were exchanged and the fist was sometimes used as a way of argumentation.

The majority of the members composing the Icarian Society was a selection from the best laboring class of France. The most laborious, honest, economical, intelligent and

philanthropic. They had the profound conviction that they were able to carry out the communist principles. They had the determination, the will (they thought) that would overcome all obstacles, all difficulties and enable them to stand and support all privations. Cabet, on his side, was determined to sacrifice his career, his family, happiness, even his life, out of love for the laboring class and to show the practicability of communism.

They and he were in earnest. But they were human. The ego was too strong to be subdued by the will. They were under the influence of their sensations and without being conscious of it were constantly blaming others and hurting the feelings of those they called brothers. They saw the straw in others eyes and did not see the beam in their own. As they had the same rights, the same duties, the same privileges, they naturally thought themselves authorized, entitled to watch, to detect, to mention the negligence, the errors, the lack of skill, the want of economy, the wasting and squandering, the abuse of authority of some of the officers; in one word all that could injure the interest and endanger the existence of the society.

The Icarians having abolished all moneys, had no medium to buy with. When they needed clothing, they had to submit their requests to a commission instituted to that effect. The proceedings and deliberations of that commission would transpire and the individual who had applied for a pair of trousers, a shirt, or anything else would have to hear that some remarks had been made on the validity of his request. That he was wearing his clothes too fast, that he was applying too often. That he could do

without yet. Sometimes his request was rejected. That individual felt mortified and would observe that others had obtained some articles who did not need them as bad as he did and were not working as hard as he did. Discontentment and abatement was the result.

They exploited a coal mine in Nauvoo along the south side of Thirteenth street. A vein of coal from eight to ten inches thick covered by twelve to fourteen feet of ground and consequently not furnishing enough to supply the wants of the society. Being always too busy to provide for fuel in the right season, when the roads were good, they had to send teams to Fountain Green, thirty miles distant, in the coldest weather. When the wagons were unloaded the coals were carried away so rapidly that those who were appointed to distribute them equally among the members and whose duty it was to ascertain that every one would get some, could not prevent some from making large provisions that would keep them supplied in case it would become impossible to provide for more, without considering whether women, children or the sick had any at all. Butter was a rare article on the table. (Each table had ten occupants.) A piece of butter was brought generally for breakfast. That piece of butter was intended for ten persons. Some, consulting only their desire, their appetite, would allow themselves to take such share of it, that before the butter could reach the other end of the table it was exhausted and some had to do without. Complaints, remarks, exchange of bitter expressions. The cooks devised the expedient of having a form mould in which the butter was pressed and divided into ten equal shares, in or-

der that each and every one should know what he was entitled to and secure the butter-right of others. Many were shocked at the humiliating and degrading measure. Men and women of intellect—in full possession of their five senses, being treated like small children. Human nature. The beast began to show itself, plainly upsetting all the beautiful dreams. Idealism. Many began to acknowledge that we (when they said we, they meant the others) were not able, not worthy of living in community. Having been raised under the influence of individualism, we could not be expected to fulfill the requirements of such mode of life. But our children who would grow up under the institution, who would know nothing of any other organization, they would be competent, up to the standard. We will see.

The men in charge of the flat boat to transfer the wood from the islands to the mill, generally landed their last load, every week, on Saturday evening. In order that the boat should be unloaded to enable them to start up on Monday morning an appeal was made on Sunday morning during breakfast, for some volunteers to unload that boat, (as it was supposed the boat men were exhausted, their labor being considered one of the hardest.) At the first call, fifty to sixty men offered their services. The boat was unloaded in a half hour. It was merely play. Do you see the advantage of communism (was said.) When necessary union can perform an extraordinary duty with pleasure. Most every Sunday the call was repeated. The most faithful considered it a sacred duty and they responded to the call cheerfully. They soon had to notice that some who

did help the first time did not come again. That some never came. That their number was decreasing every Sunday. The work that was merely fun when performed by sixty, became hard labor by twenty or fifteen. Finally they, one by one, failed, and one Sunday morning when the director of industry called for volunteers, one man answered. Yes, only one. We had only one good communist.

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Instead of creating a feeling of grief, every one present laughed at it. So did devotion, enthusiasm wear out in three years. Some had the conscience of abnegation. Others had not. The bad examples, the wrong predominated and no one was willing to perform any extra duty but confined himself to the fulfillment of the general duty.

It was not allowed to have anything not possessed by others. Some had jewelry, watches, pictures, guns. As the society was not rich enough to supply all the members with the like, those in possession of such articles were requested to deposit them in the hands of the directors. Some (women especially) had received those jewels from a mother, relatives or friends as a token of love or friendship. They did not like to part with those objects. Some would keep a few hens in order to have a few fresh eggs, others would cultivate a few flowers, others had been caught or suspected of cooking extras for themselves, at home. Derogation, deviation from the principles, anarchy!

It looks most ridiculous to relate these small events. But they work-

ed slowly and surely to the destruction of the society, as they created enmity among the members. They were none others but the natural requirements of the human nature which can not be submitted to uniformity in all things. And the more it is made compulsory, the more human nature will rebel against it, and go for the forbidden fruit.

In 1852 Cabet was summoned to appear before a criminal court in Paris to answer an accusation of fraud. He at once resolved to go and clear himself from the accusation. He was honest and his good name was dearer to him than life. Though old he crossed the ocean to confound his accusators. He cleared himself, rehabilitated his reputation, and in 1853 came back faithfully to Nauvoo, more convinced than ever that he would make a success of the experiment.

The children, the ones in whom rested our hopes for the realization of communistic life, were cautiously and rigidly trained and educated. The schools were kept in good order and perfect control under the management of male and female teachers. The latter were especially well qualified, morally and mentally. The pupils were allowed as little as possible to come in contact with the elder members of the society. The girls had their schools separate from the boys and taught by female teachers. They all were instructed to practice the Icarian principles and the moral teachings of Christ.

Cabet himself initiated those young beings with those principles, explained and praised the result of being good, of "doing unto others as we wish to be done by." To protect, love and work for the feeble, the sick; to forgive; to hold the oth-

er cheek when smitten on the one; to be kind, one to another; to love and respect their parents and everybody in general.

They were kept clean and trained to do their own housework by turn. They took their meals in their respective school-houses.

They were allowed to see their parents only on Sundays. It was feared that too much intercourse with their parents would have a contaminating influence.

Three of the older boys were taught separately from the others in a special room, by a special teacher, having shown an uncontrollable disposition and being considered a dangerous example. The fair being who afterwards became my wife, being fourteen years of age, when, with her mother, she joined the society, was not allowed the attendance to school (though she needed it very much,) on the pretense that she, having been raised in the old world might set a bad example to the selected ones supposed to be pure as angels.

The Icarians had no form of religion—no ceremonies. The majority were agnostics, some atheists, theists, others spiritualists. They all revered Christ as a great philosopher and philanthropist, and admired his moral teachings.

Cabet, on Sundays, held a course of lectures on true Christianity. Leaving the miraculous and supernatural part, he tried to demonstrate that Christ's moral teaching was perfect and based on communism, because Jesus and his disciples had everything in common among themselves and were not allowed to own anything in private—Apostles, chap. 2 and 3; that to reserve and keep for private use any portion of wealth was condemned, as shown

h Ananias' case—Apostles, 5; the renouncement of accumulated wealth, and that the only true happiness consisted in loving one another—being one in soul and spirit.

Those lectures were very attractive and well attended, being delivered by a forcible and eloquent orator. It is so easy to preach morality to others.

When the Icarians compared the theory with the practice; when they seen how far they were from the mark, they began to think, and like many others that are not Icarians are asking: "where are the Christians?"

Their recreations were also moral. Nothing was allowed that would have shocked the most scrupulous nature. All songs, poems or dramas exhibited on their stage were submitted to a commission, which did carefully eliminate all that could have a demoralizing influence.

All the exercises were in the French language. Many of the inhabitants of Nauvoo and vicinity though not understanding one word, attended (when invited) and enjoyed the performance. Dancing was also indulged in, but only by adults. Children were not allowed to take part.

The Icarians being convinced that Nauvoo was too narrow a field for their undertaking, the land too high in price for their means, and not enough of it vacant to develop a large society, resolved in 1853 to send a commission to the western states to explore the country and select a site for the final establishment. The commission having explored Missouri and Iowa, reported favorably for Iowa, Adams county. The shores of the Nodaway river was the selected spot. They sent a corps of vigorous men with teams and wagons loaded with all the nec-

cessary implements to begin the establishment in the wilderness. Being the first settlers in that part of the country, they, under the homestead law, took possession of all the timber land. It was not exactly the best land for farming but the most valuable, as timber was scarce in that part of Iowa, being mostly rolling prairie land.

They homesteaded three or four thousand acres of land. They had room, a vast field for operation. They at once started the erecting of log houses and to break the soil. When the emigration began to settle around them the new settlers had to go to the Icarians for wood; it was a source of production.

Every year some members were sent to reinforce the new establishment, but it worked slowly. The new settlers could not sustain themselves. They were constantly calling for aid from the mother colony that was not self sustaining, but had to be, by money brought by new comers or by the Icarian subscription from France.

The production in the new establishment was small. Money and provisions had to be forwarded to them often, and the society had to increase its debt which was large already. Cabet accompanied by two other members went over the plains in a buggy to examine the location. The new log house Metropole, was baptised by Cabet. Icaria was the name chosen.

In Nauvoo the situation was growing worse every day. The different categories of members was creating jealousy, discontentment. The primitive members had given, abandoned all they owned in the world. Others had been since admitted under the condition that half of what they owned when admitted would be restituted to them.

in case they would choose to retire. The former claimed that this condition was the cause of their want of activity, of interest. That if they had cut bridges and burnt their vessels behind them, having no means of leaving the society, they would try their best; they would root or die. A pressure was made to induce those members to renounce their privilege as detrimental to the welfare of the society. To put themselves on equal footing with the rest of the members. A few did it. Many refused, saying they were not fool enough to tie themselves and be at the mercy of others. Some were also suspected to have followed the example of Ananias (Apostles chapter v.) and kept a reserve fund for a case of emergency. Hard feelings prevailed.

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HISTORY OF THE EXPERIMENT AT NAUVOO OF THE ICAR- IAN SETTLEMENT.

In searching a remedy to the lack of production, some of the members conceived the idea of making a few changes in the organization. They proposed to keep an account of the production of each member and also of each shop. To create a sort of stimulant, a sort of competition, a little individualism; not to depend entirely on the consciousness of duty, that had proved deficient. Cabet was shocked at the proposition, claiming that individualism and communism were heterogeneous; that the former would surely grow rapidly and destroy the later. He called a meeting of the general assembly as he had done before to every proposition that had not been elaborated by his own brain, stated the proposition and without any further discussion, compared the situation to that of a vessel at

sea with two pilots on board—a young one and an old experienced one. The storm is strong; the sea high; the compass out of order; the reefs supposed to be near. The old pilot having more experience, tho the reefs can hardly be detected, knows they are near and prepares to turn to the right. The young pilot does not see them, advises to go straight on. The danger is imminent, the passengers not understanding the real situation, but fearing the danger, to whom do you suppose they'll confide the rudder? To the old experienced pilot, of course.

The old pilot, Cabet claimed supremacy and always refused to listen to any motion of reform to his perfect system.

Many losing confidence in the old pilot, left the society. They were and had been leaving as fast as they would come, so that in six years 1,800 persons came to it and we were never more than 500 together at the same time. When too strong opposition was made, Cabet would try his best to have the promoters leave.

"It is the quality we want and not the quantity. When a member of the body is mortifying, is it not better to sever the member than expose the whole body to perish? If two doctors are consulted, a young one and an old one, (the latter having had hundreds of such cases under his care and knowing the disastrous consequences of mortification) will you not take the advice of the old experienced one and have the member severed in time to save the whole body, instead of listening to the young doctor, who, in his ignorance, hopes to save both, not knowing the consequences of the disease?" Many will be called, but few will be elected.

So we went on, losing many of our most valuable members. The most courageous, industrious. As soon as one showed discontent he was suspected of making calculations to leave and a sort of persecution was exerted. Life to him was made unendurable and the position untenable. He had to leave; instead of listening to their proposition and making a few concessions to induce them to stay—no, go they must.

Some of the young doctors (and they were many) thought and said the old one was mistaken in the nature of the disease; that instead of mortification it was paralysis—that instead of severing so many members, which weakened the body and made it helpless, an electric battery (under the form of a reform) should be applied; that it would stimulate those members and restore life over the whole body. They thought the old pilot was getting too old and was following a wrong route, which surely would bring the ship to wreck.

The prestige had vanished. Cabet had been too much in direct contact with his associates. They had discovered that he was fallible, and began to consider him as a man; Cabet feeling the opposition growing every day, thought of strengthening his position. Having for counselors a few new members who flattered him and pretended to know how to compel men to work, to produce; they had been sly enough to work him up so that he thought himself the father of the new idea. In the spring of 1856 he came out with his famous proposition:

1. The president should be elected for four years.

2. Inspectors should be appointed by the direction to visit the differ-

ent shops to report whether the members were fulfilling their duties. This proposition filled the measure. The idea to have inspectors, drones, aristocrats, that would spend time doing nothing and act as spies against their brothers. The opposition organized and the day of the election Cabet found himself face to face with a candidate for the presidency in opposition to him.

He never expected so much audacity and became raving mad. He kept the assembly three days together trying to influence the bashful, the old, the women by threatening to leave, to abandon them; showing the danger they were running into. What would become of them if he, Cabet, were no more among them. Misery, anarchy and dissolution of the society would surely follow.

The children had lost respect and confidence in the father. The proposition was rejected and the ticket of the opposition was elected by a strong majority. One of the young pilots had been intrusted with the rudder.

Cabet and the members of the minority held long conferences together and it was resolved to resist the majority. Their first move was to refuse to work, but went regularly to the refractory to take their meals.

The majority gave them three days to resume work; to abide by the laws and submit to the majority or they would not be admitted to the dining hall.

Cabet advised his followers not to submit and the third day when they came to take their dinner, they found the doors closed. They took axes and split them open; a fight ensued; a mob; civil war. The majority held the fort and the minority was expelled from the hall. They

were notified that food would be furnished for women and children.

The next day the male members of the minority came to the kitchen with tin buckets to receive the promised food. When the distribution was completed they began to vociferate, to use abusive language, spilt the food on the ground, stuck the bread on the end of long poles they had brought for that purpose and marching and counter-marching paraded in front of the refectory. It was a disgusting sight. Cabet from the windows of his office encouraged them and laughed at their doings.

This stopped the distribution of food.

The inhabitants of Nauvoo held secret meetings, organizing and prepared to chase the boisterous communists as they had chased the Mormons before.

As the act of violences discontinued, the project was abandoned.

This is the time when I left the society, having lost confidence in both parties. We had come to Nauvoo to make a paradise on earth and we had made a sheol. I thought of searching for happiness, elsewhere.

As the society was incorporated Cabet made an appeal to the tribunals of the land for a dissolution of the society, but through a good attorney, lost his case. The verdict was, that he had to submit to the dictation of the majority.

Cabet, the legist, the reformator, the man of high intellect, gave the example of insubordination, of revolt, and had he an army at his disposal would have employed brutal force to crush what he called the rebels—formerly his best friends, mostly all the members of the former directions; men of talent, of ability, were against him.

The minority under his command began to move, carrying away all they possibly could. They did not meet with any opposition. The members of the majority had pity for them.

The Icarians had a valuable library. The minority wickedly took away a few volumes of each work, tearing the engravings in order to make them worthless.

They left Nauvoo in the fall of 1856 for St. Louis, where Cabet took sick and died during the winter. He was found one morning frozen in his bed, the faithful having neglected to attend his last moments and to keep fire in his room.

COMMUNISM

①

HISTORY OF THE EXPERIMENT AT NAUVOO OF THE ICARIAN SETTLEMENT.

Hanna, Hanna, Lama Sabatani! So ended the second Christ, the great reformator. Far from his country, from his family, cowardly abandoned by his disciples.

He had been a good man while in France. As an attorney he was always ready to take the defense of the weak, the oppressed, regardless of money. His intentions had been pure; of a high order. His will was strong, but he had a terrible nature and had undertaken a task beyond his faculties. He did all that was in his power to do good; but failed. He suffered much morally and caused others to suffer. I for one have no hard feelings against him and honor his memory, appreciating the intention. I blame the principles and not the man. The spirit was willing but the flesh was too strong.

After his death the faithful organized at Cheltenham, near St. Louis, Mo., under the direction of Merca-

dier and after much quarrelling, three years after dissolved.

In Nauvoo the emancipated children, the rebels, the revolutionists, those who blamed Cabet for the unsuccessfulness of the experiment, the members of the majority, were now masters of the situation and believed earnestly that they were able to lead the ship to the harbor. They resolved to have a thorough liquidation of all debts in order to ascertain how they stood and then leave Nauvoo for the new establishment in Iowa. They began to send all the movable material they could load on wagons as there was no railroad yet connecting Nauvoo with that part of Iowa.

In the spring of 1854 they sold at auction all their real estate and personal property that was not worth transferring.

The proceeds of the sale did not prove sufficient to cover their debt and they had to mortgage their property in Iowa.

The liquidation showed clearly they owed as much as they owned; \$25,000 was the amount of the debt and the invoice did not produce very much more.

Six years of communistic life had left them deficient. They had not been even self-sustaining and had nothing to show for the money each one brought and that subscribed in France, the amounts of which had been used to sustain life.

They honestly paid all their debts in Nauvoo and made their final departure in the fall of 1858.

The new colony was incorporated as an Agricultural Society under the statutes of the state of Iowa.

They closed the doors to emigration, not having lodging enough for new recruits.

The news of the dethronement of Cabet, of the civil war, amongst the Icarians had somewhat cooled

the enthusiasm of the communists in France. The uncertainty of the existence of the colony under the new direction suddenly stopped the applications for membership. The Icarian subscription ceased also to replenish their treasury and the new colony was left entirely to itself for subsistence. Production, as usual, was small, but their timber—the sale of wood, was a source of wealth and helped them along. Quarreling kept on and fighting was sometimes resorted to.

They raised hogs and sheep. During the rebellion war, wool and all products in general, brought good prices and enabled them to save money. During the Pikes Peak fever, being on the road, they kept a hotel and made enough money on the gold seekers to free 2,000 acres of land from mortgage and abandon the balance to the creditors.

Degree by degree a dissension had taken place and a systematical majority and minority were in existence. As over one-half of the members had left them since their departure from Nauvoo they were not very numerous. Between sixty to seventy. The new opposition, the minority, was composed mostly of young folks. Some of those children on whom rested our hopes for the future had become of age and entered the arena of active life. They proposed to have the incorporation act changed and not be confined to agriculture, but include industry in their sources of exploitation, reopen the doors to new members in order to develop the society and attract the attention of the outside world.

The majority, composed of old folks, opposed these views. They had renounced the hope of making a large society. They thought of enjoying what they had and not risk to lose it. They were not will-

ing to admit new members for fear of losing their majority and consequently the controlling power.

Emigration was covering the country around them with settlers. A railroad was built and a station established three miles from their settlement. Corning, the new station, was growing rapidly, and offered a good field for speculation. The Icarians were no speculators and they remained poor, while their neighbors were acquiring wealth rapidly. True to the principles the members of the majority refused to take part and engage in any speculation. They quarreled about it until it was too late. As there was no flour mill in the neighborhood they built one for their own use and afterward done custom work.

In 1872, four communards (who had taken an active part in the French commune in 1870 in Paris, had fled to New York to avoid prosecution,) applied to the Icarian colony for admittance, but were ordered not to come. Not having received the answer in time, they started and arrived in Corning to the astonishment of the members of the community, who were not willing to admit them. The new comers having no means to go back, and understanding the reason why the majority was not willing to admit any one, used a stratagem and flattering both parties, pledged themselves secretly that when admitted, would be on their side. Both minority and majority believing in acquiring reinforcements, not only admitted them, but suspended in their favor the rule of provisory membership for six months and made them at once active members. As soon as admitted, they showed their colors and three of them joined the minority and one the majority. They began to have everybody un-

derstand that they were the men, the very ones that came in time to save the sinking ship; that they had the required qualifications and wisdom that had been lacking in all the others that had preceded them. They were good talkers and acquired a great influence. No one of the members could withstand their argumentation. The trouble was that one of them took place among the majority, understanding fully that no two could get the directorship and as two of them were especially ambitious, it would equalize the chances. The conflict became more active. The production did not increase by their presence, but the difficulties; scenes of violence took place. The hope of the future; the children who had become men and women under the influence of communistic life, in consequence of the hereditary law, showed the same disposition as their parents. If there was any difference at all, it was a little deficiency, a little degeneration, a retrogradation. They never showed the talents, the skill, the activity, the ardor of their parents. They had inherited the vices, and communism had atrophied the good qualities.

Not producing enough, they had to suppress the use of coffee and tea and replace them by a decoction of strawberry leaves. The situation became very difficult. Fighting was often resorted to and the hope of the future showed as much disposition to it—maybe a little more than the old members.

The minority giving up the hope of inducing the majority to accede to the request of development made a motion for a division of all properties in order to establish an automatic branch. It was refused, when they threatened to appeal before the courts of justice for a dissolution of

partnership, as they were incorporated as a stock company.

Before taking any further steps, however, they consulted many of the old members (who had left the society long ago) asking advice as to what they should do. Majority and minority being mostly equal in number it was a difficult matter to be settled. All of those that were consulted, myself included, recommended an arbitration as the most civilized means, the most in accordance with their principles and the cheapest. We wrote to them that they would disgrace themselves to drag such an institution as theirs before the courts and give the lawyers a chance to milk their cow while they would be pulling her, one by the horns, the other by the tail.

Both sides asked for advice, but did not want any. All they were after was a confirmation of their doings. They had sunk down and back to the fist right, to barbarism, and were not able to listen to sound counsel. The majority offered the minority a sum of money if they would consent to leave and experiment anywhere else. No, they wanted their integral share—no more, no less—and they attacked the society in dissolution on the ground that they had not complied with their charter.

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HISTORY OF THE EXPERIMENT AT NAUVOO OF THE ICARIAN SETTLEMENT.

The society was dissolved by the law and trustees appointed to divide the real estate and personal property among all the stockholders, according to the length of time they had contributed to the production of said property. As soon as dissolved they reorganized as two

different societies, called "the young branch" and "the old branch."

The property was of such a nature that it was difficult to divide it at once. The houses were all built on one spot. Some had to be moved away. The members of both branches had become bitter enemies, and during the division of property, coming in contact too closely, pugilism was often the result. One day they had a regular fight about an old water-trough, which was not worth fifty cents. They both claimed it and a regular and desperate combat took place. Many heroes were called to bite the dust. No one died but a few were severely injured; an attempt of castration was performed on one of the communards.

They had a vineyard and had made several hundred gallons of wine. The wine brought another contest in which men and women engaged in the struggle. I can not and will not relate all the lamentable instances of vandalism that occurred. They also on each side published a paper in which they abused each other in the most shocking manner.

The new society, the young branch composed of the members of the minority, was deserted year after year by all its members to the exception of two, who had been sharp enough to manage to remain in possession of the Icarian patrimony and enjoy the fruits of 35 years of labor of hundreds des-illusioned communists.

So ended the experiment of communistic life in Nauvoo, under the leadership of the founder, E. Cabet; in six years they arrived at civil war and division. In Iowa without Cabet, in sixteen years the same result was attained.

Communism does not agree with human nature. It is detrimental to that nature. The physical condition of the human being is of such an order that it is not adaptable to communism and consequently the result can not be satisfactory.

For those who should still remain under the impression that this experiment is not authority enough to be conclusive proof for the non-practicability of communism, is in my opinion merely an assertion.

It is said and admitted by many that communism does not agree with human nature. Others pretend that with a firm will and the necessary qualities it could be put into practice. There lies the question. The qualifications and the will. It is easily pronounced but very difficult to explain and understand. Why is it that having the will, and believing to be qualified, did these Icarians fail. Some of them say that if we had good communists it could be practiced. Every one of them who left the society, had said of those who had left before himself, "they are not good communists." Those that are members now of the Icarian society are pronounced by all those who have left it poor communists.

Where are the good ones?

Every one of them believes he has done all that could humanly be done and that he has done better than all the others. That if others had been as good as he was and done as well as he did all would have gone right, and still it went wrong. Human nature agrees not with communism. Why? Are we not free agents? Can't we act as we will? Can't we think as we will? What is that human nature that does not agree? What is our ego, our entity,

the will, the qualifications?

So few understood themselves. The work of this wonderful, complicated machine called the human body; that they must be excused when they talk communism, and anarchism. Communism admits of government. Anarchism does not. Both and the latter still more than the former mode of society requires a degree of perfection, a condition that is not contained in the human body at present.

That human being undertakes to practice communism; which requires perfection, and abnegation of one's self, admitting that the judgment, the cerebrum would have conceived and understood that state of perfection and would be willing to impose silence to all its human co-associates, the organs. They protest, rebel, and show him that they have something to say in the management of this transaction, and if such a state of things would be a satisfaction, a gratification for the head, it would not be for them, and the war keeps on until the head is subdued and communism a failure.

What human nature will be in the future I do not know. In its present state it is too imperfect, and in order to keep it in its present developed state, it takes the rubbing, sharpening influence of suffering, of difficulties to overcome, of self responsibility, of ambition, which communistic life does not offer, and is consequently detrimental to that nature.

(The end.)

ABOUT THE ICARIANS

The following interesting letter concerning the old Icarian colony at Nauvoo appears in a recent issue of a Keokuk paper:

At two different times, lately, the last on December 26, you have published some interesting information concerning the French Icarian community which was established at Nauvoo some sixty-seven years ago and lasted a few years. A statement was made, however, which is incorrect, the assertion that my father, Charles Dadant, was a member of this organization. The probable cause of the error is that I married a daughter of one of the original Icarians. We have thus been more or less connected with the descendants of the Icarians and with the aims and purposes of this association, which is no longer in existence anywhere, as far as I know.

Etienne Cabet was, as reported, a distinguished jurist and savant, whose sole error was to imagine that mankind is better than it is and who tried faithfully to inaugurate a society based upon the principles taught by Jesus Christ. In a little book, published in 1846, in French, and entitled "Le Vrai Christianisme" (True Christianity) and which I now have under my eyes, he proved, beyond any possibility of dispute, that his doctrine was identical with that of the new testament. His motto was a quotation from the gospel of St. John (xiii, 34) "A new commandment I give unto you, that you love one another even as I have loved you."

Cabet, following the Christ doctrine, preached equality: "And whosoever shall exalt himself shall be humbled, and whosoever shall humble himself shall be exalted." He preached equality of salaries: parable of the vineyard, where the last man receives as good a salary as the first (Mat. xx, 1 to 15), which seems hardly fair to some very good christians.

In short, Cabet decided in his own mind that it was possible and practicable to follow the beautiful teachings of Christ, and his writings and his speeches were so convincing and his doctrine so beautiful that many intelligent men gathered under his banner. Another book by him: "Voyage in Icaria," describing a wonderful hypothetical island, which he called Icaria, after the Greek legend, and which was evidently intended to represent a regenerated France, in which every one worked for the common good and every one accepted the same food, the same clothes, and the same amount of leisure and pleasure. A beautiful dream indeed, but alas! only a dream.

The followers of Cabet, were, in large proportion, men of education—doctors, professors, lawyers, artists, tradesmen. Among the latter those whose occupations confined them to the house, where they could read much, were the most numerous, shoemakers, tailors, etc. The exodus of these enthusiastic Icarians from France to a new country, where they could try their reforms in liberty, was followed by great disappointments. Their first venture was a

settlement in the wilderness of Texas, a new country, then a desert. They had contracted for a million acres of land, near the present site of Sherman, near the Red river. Sixty-nine of their most able-bodied members, but unused to pioneer life, none of them tillers of the soil, except one, a gardener, left France, in the winter of 1847 for that "promised land." Their trip was a failure, and nine of them succumbed to fever and hardships, although they remained there but a few months.

Upon the arrival at New Orleans of Cabot with the additional immigrants, including the wives and children of the vanguard pioneers, it was decided to come to Nauvoo, since the Texas attempt had failed and Nauvoo had been abandoned by the Mormons, leaving a number of empty houses there.

The story of Icaria is simply the story of enthusiastic and well-meaning human beings who deceived themselves on the possibility of reaching perfection. Although above the average in morality and ability, the Icarians made a radical failure, because they were demanding of mankind more virtue than mankind is capable of exhibiting. Is not this the evidence given by 1900 years of attempted so-called christianity the world over? Witness the present war.

In order to show the actual value as citizens, the Icarians, we need only to call attention to the remnants of some of their families in our midst. The Jules Renaud and Couloy families, in Keokuk, the Leroys and Lefebvres in Hamilton, the Couloys and Baxters in Nauvoo, and many others of equal worth, are descendants of the original Icarians. One of their leaders, Caudron, became president of the Warsaw wool-mills in the sixties.

Even the community which branched from the Nauvoo Icarians and settled at Corning, Adams county, Iowa, is now defunct. But there are in that vicinity a number of descendants of the Icarians. Their last president, Bettannier, whose wife was the daughter of one of their leading men, finally closed the affairs of their as-

sociation and moved to California, where his children occupy responsible positions.

The Icarians were not a sect. The religious views of these reformers were similar to those of the Unitarians, but there was no attempt made by them to dictate either religious or political tenets to any of their members. Their admiration of Christ was confined to His moral and social teachings. There was nothing in Icaria resembling the methods of the Queida community.

It may be well to add that the Icarians, as early as 1850, gave proof of their progressiveness by adopting among their families the methods of hygiene taught in the first half of the nineteenth century, by the scientist, Raspail, who, far ahead of the schools of medicine, asserted that most diseases are due to microbes and bacteria. His remedies, in disease, were mainly antiseptic, at a time when the influence of microbes upon health was derided by the faculty, when then relied more upon fasting, bleeding, water cure and dangerous mercurial remedies than upon antiseptics. Our Icarians were healthy because they relied more upon camphor and other disinfectants and antiseptics than upon poisons in curing diseases. Since the discoveries of Pasteur and others have shown that nearly all diseases are due to bacteria, a great reaction has taken place and the rules of hygiene are taught everywhere.

A most important work on "Icaria and its Founder" was published at Paris, 1907, by Jules Prudhommeaux, who came to the United States to study the different communities which have attempted a reform of society. He quotes another writer, Nordhoff, who said: "In that village (Nauvoo) are buried fortunes, noble hopes, and the aspirations of good and great men like Cabot. * * * It and it alone represents in America, a great idea—rational democratic communism," beautiful but impossible.

C. P. DADANT.
Hamilton, Ill., Dec. 29, 1916

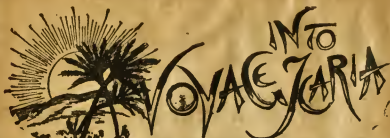
Touchees of romance have been given to the history of Iowa by the story of various little groups of idealists who from time to time found asylum within the borders of the State. Especially is this true of the peopled called the Icarians, who in the early fifties established a colony near Corn- ing in Adams County. These people believed in and practiced communism—all property was held in common—and they were inspired by the ideal of restoring the principles of primi- tives Christianity. Persecuted in France, under the direction of their leader, Etienne Cabot, they crossed the sea and settled in the wilds of Texas. But being an industrial people they found it too difficult to maintain existence so far from civilization, and so they journeyed up the Mississippi and took up the land and quarters at Nauvoo which had recently been deserted by the Mormons. Then about 1853 the colony in Iowa was estab- lished, and still later California be- came the home of the rapidly dwin- dling numbers of those who still held to the ideals of the founders. In the April number of "The Iowa Journal of History and Politics" published by the State Historical Society, there is a translation of a history of the Icarian Community, written by Cabot himself about 1855. The basic principles of the Community, according to the founder, were "Brotherhood, Equality, Sol- idarity; the suppression of poverty and individual property, in a word Communism."

Y COMMISSION

STATISTICS OF IOWA LI

Number	Place	Population 1915
34	Des Moines	105,632
35	Dewitt	1,871
36	Dubuque	4,795
37	Dunlap	1,393
38	East Grove	4,088
39	Edgemoor	1,046
40	Elkhart	2,690
41	Elkora	2,720
42	Emmetsburg	2,647
43	Etherville	4,123
44	Fairfield	6,113
45	Forest City	2,135
46	Fort Dodge	19,872
47	Fort Madison	9,507
48	Galva	478
49	Garner	1,255
50	Glenwood	3,291
51	Greenfield	1,054
52	Grinnell	1,691
53	Hamburg	2,204
54	Hawkeye	2,605
55	Hawken	2,895
56	Hawken	2,625
57	Hawken	614
58	Hawken	2,001
59	Humboldt	2,683
60	Independence	2,405
61	Indianola	12,083
62	Iowa City	2,716
63	Iowa Falls	3,103
64	Jefferson	15,229
65	Kearney	1,863
66	Kearney	3,541
67	Knoxville	1,297

1833	H. M. Dyar	26,367	417	16,369	902	28
1849	Pearl Bahrer	3,129	168	7,653	1,153	28
1863	Isabella C. Hopper	16,824	1,191	54,935	5,953	144
1863	Rebecca Hesser	8,847	534	24,678	1,515	1
1867	Mrs. G. E. Misalline	1,571	163	3,553	290	20
1867	Mrs. Alice Hahn	2,034	138	4,648	439	22
1868	Mrs. Russell	3,771	314	10,150	873	219
1894	Neva Stacey	11,032	345	30,050	1,031	575
1902	Mrs. M. J. Brown	4,077	392	11,255	619	106
1914	Mrs. W. T. Davidson	5,415	188	3,283	348	73
1892	Mary E. Kingsbury	5,908	276	16,088	1,329	73
1901	Jennie P. Smith	2,535	159	7,757	890	1
1894	Mrs. M. S. Rogers	3,405	303	12,121	1,349	16
1909	Nellie F. Plancy	6,200	235	13,966	1,179	8
1873	Minde Markham	8,407	216	30,888	981	10
1884	Helena S. LeFevre	15,570	878	50,071	5,375	18
1897	Helen McRath	5,490	223	14,506	830	7
1895	Mrs. F. G. Anders	5,426	386	9,620	628	10
1901	Mrs. Ida B. Head	22,048	893	86,889	5,116	3
1863	Nannie P. Fulton	3,572	517	24,636	1,297	12
1912	Ruth F. Browne					



Across no doubtful seas, into no strange country, among no new race of men must one journey in search of that very curious but interesting place called Icaria. Indeed, it is no further away than the southwestern corner of Iowa, but the people who inhabit Icaria are perhaps the most peculiar, and withal engaging collection of humans to be found within the borders of America.

Icaria, once a populous and prosperous community, whose government was founded on an ideal system of communism, is today a sleepy, desolate and altogether uninviting hamlet of perhaps a dozen cottages clustering around a large wooden structure, with here and there a few tumbling hay-ricks and anything but picturesque cattle yards. This mel-

ancholy settlement in the wilderness is all that now remains to tell the story of a great social and political movement which a little over fifty years ago numbered its ardent adherents by the hundreds of thousands.

The settlement had its origin in the fanciful mind of one Etienne Cabet, a Frenchman of some talent as a writer and politician, but much given to day dreaming and badly bitten with the idea of a communistic Utopia. Cabet spent sixteen years of his life in an endeavor to realize and perpetuate his dream of an absolutely ideal society. Fatuous though his scheme was it is impossible not to entertain some respect for him and his enthusiastic followers who took upon themselves the mission of reorganizing

human society and began their tremendous task with as pure zeal and as sublime an assurance as ever spurred on any movement in the direction of social reform.

The Founder of the Icarians.

Cabet first breathed the air of life at Dijon, France, in 1788. He studied law, then became a leader of the Carbonari, was a member of the French legislature, wrote a substantial history of the French revolution, and finally established a newspaper. Not long after the first publication of the first number of his newspaper he was sentenced to two years' imprisonment for a libelous article, but evaded the penalty by escaping to England. He returned to France in 1839 and a year later he published his famous book called "A Voyage Into Icaria."

The general plan and the literary form of this work were undoubtedly suggested by Sir Thomas Moore's "Utopia." Cabet, however, had no relish for being dubbed a Utopian theorist or a chimerical dreamer, but preferred to pose as a very practical person. To his credit be it said he was a good organizer; he had some executive ability, a cheerful disposition and a constructive mind. "The Voyage Into Icaria" is written in the form of a romance and is supposed to be the diary of an adventurous young English lord, who has heard that in a far-removed part of the earth an isolated community, known as Icaria, life in all its operations has attained a high degree of perfection. His lordship sets out to find this remarkable country, which he eventually does,

and his journey gives the book its title. Cabet, after writing this book, framed a constitution for the government of a real Icaria, obtained the all-necessary money and in the early part of 1848 succeeded in persuading sixty-nine persons to leave France for the Red River country in Texas, there to establish what Cabet was pleased to call a "new terrestrial paradise," Icaria the first. The ship *Rome* bore the little band of pioneers across the sea to New Orleans. They approached the latter city on March 27, 1848, and as their ship neared shore the booming of cannon was heard. The salute was not, as some of the Icarian advance guard probably thought, intended as an honorary greeting for them, but was given by the Frenchmen of New Orleans in celebration of the downfall of Louis Philippe and the establishment of the second republic of France.

On to Nauvoo.

Soon after their settlement in the Red River country yellow fever broke out in the camp of Cabet's followers. Their sufferings at this time were terrible and their fervor in the social scheme they had helped to perfect waned almost to the point of indifference. Early in 1849 Cabet himself left France with very little money and drooping spirits to join his American colony, but when he arrived in New Orleans accompanied by a second band of adherents he found that his advance guard had already disorganized. Having learned that the Mormons had been driven from Nauvoo, Ill., leaving behind them an uninhabited town, Cabet and his followers veered about in that direction and established themselves there in May, 1850. Had the Icarians been a religious organization they would in all likelihood have believed that their new home was providentially prepared for them.

Joseph Smith and his Mormon followers had come to Nauvoo in 1839 and within a period of four or five years had made the place one of the most flourishing towns in the state. Chicago, at this time, had but 4,500

inhabitants, while the number of Latter Day Saints in Nauvoo was 15,000. Here, then, was the great opportunity for the Icarians. Here were good houses, ready built, and the fine land in an advanced state of cultivation and the successors of the Mormons were soon comfortably established in their new home. They ate their meals in one great dining room and their mode of government was according to the communal system—absolute equality, free love and free thought.

The Icarians have no religious observances of any sort, though Sunday is a day of rest from toil, and with the younger element of the community is given over to amusements of various kinds. Every one is supposed to make himself or herself happy in his or her own peculiar way. The children are sent to the school until they reach the age of sixteen. The constitution under which they live is complex and was elaborated by Cabet. Their code of ethics calls for absolute equality and brotherhood. They do not believe in servitude or servants. Marriage is compulsory. Preponderance of opinion rules always. A president is elected in the commune every year. His is an executive office and his powers go no further than compliance with the desires and orders of the settlement. A meeting is held once a week—on Saturday evenings—when the affairs of the community are discussed by both men and women. In addition to the office of the president there are four directors, appointed monthly, a director of agriculture, building, general industry and clothing.

Bright Lights In Its History.

Some very remarkable men have been connected with Icaria during its existence. One might fill a volume with personal sketches of these men, but only a few can be given. It is recorded that a physician who had received diplomas from two German universities, and an ex-military officer who had won distinction in Algiers and worn the cross of the Legion of

Honor, were enrolled in the corps of wood-choppers for the community. A civil engineer, who had superintended the construction of a great French railway was put in charge of the wheezy old engine of the flour mill. An accomplished young architect from Normandy was retained by the first president as a private secretary and spent most of his time in rendering Cabet's good French into bad English for publication in *The Popular Tribune*, a dingy little five-column journal devoted to the glorification of the "new philosophy of life." There was also a talented fresco painter who was set to digging coal, at which scarcely esthetic employment he was able to earn as much as fifteen cents a day. There are two or three surviving members of the original band of Texas pioneers. It is refreshing to go over the list of men who have at one time and another identified themselves with the Icarians. Their worth and character only proves that the French communists are not of necessity the deep-dyed villains they have usually been pictured by those who did not love their candid ways.

Despite the prosperity which fell to the lot of the Icarians while at Nauvoo, Cabet and a few others seem to have regarded the town merely in the light of a rendezvous for such new converts as might join the community from time to time. The evident intention of Cabet at this time was to draw recruits from Nauvoo to the real settlement which he contemplated founding in Iowa. With the passing of time the numbers of the Icarians were greatly augmented by emigrants of the better sort from far away France. Had Cabet been a more clever business manager and a wiser leader than he was he could have accomplished much more for his growing community than he did. The Icarians showed themselves to be an exceedingly industrious body of men and women. They tilled the soil, wrought at trades of various sorts,



AN ORIGINAL ICARIAN.

and Cabet himself established a printing office and published a number of books and pamphlets in French and German.

Cabet's Glowing Visions.

One of these publications—a pamphlet of twelve pages—entitled, "If I Had Half a Million Dollars," is dated at Nauvoo, 1854, and presents Cabet's new plans and aspirations. He said that with half a million dollars in his possession he would be able to establish his commune upon a scale both broad and generous. He drew some pretty pictures of comfortable homes fitted with every modern convenience; of fertile farms and flourishing factories; of well-equipped educational institutions, theatres and play grounds, all in the finest possible style. A charming picture this, but done in the most perishable of pastels—a mere fancy to be blown away by the winds of stern reality. The Icaria of today is a contrast to the

description put forth by its founder of what might have been. History has it that Cabet displayed a spirit of dictatorial arrogance after a few years' residence in Nauvoo, and this brought about dissensions in the society which precipitated a quarrel ending in Cabet and his sympathizers going to St. Louis. The Icarian leader, fanciful and enthusiastic to the last, died in the latter place on Nov. 8, 1856, at the age of sixty-nine years.

In the meantime several Icarians had taken up their abodes in Iowa, and the few who remained in Nauvoo after Cabet's departure went back to France. The property was disposed of and the one-time prosperous Icarian settlement went out of existence. About sixty persons settled the Iowa tract of land and started in awash loaded with debt and pinched on every side by poverty. At first they were compelled to live in low mud hovels and when they finally could afford to erect homes of logs and boards they considered themselves exceptionally prosperous. Their living was of the cheapest sort and they practiced the most rigid economy in all things. This is a practice, however, little in vogue among them.

Icaria is now extinct as a communistic settlement.

This is the story in brief of the rise and vicissitudes of the remarkable communistic colony of Icaria. Its makers have attempted to realize the democratic communism of the old Utopian philosophers, a fact which makes the experiment valuable as such. Disappointing as its career certainly is, the history of Icaria is an interesting one, and the recording of its experiences points a sociological moral that needs no iteration to give it force.

THE ICARIAN COMMUNITY AT NAUVOO

HAMILTON
PRESS
OCT. 2, 1924
By C. P. Dadant

I have been requested by the editor of this paper to write some information, for the benefit of our young people, about the French Icarian Community which existed in Nauvoo some 70 years ago. This request was brought about by the fact that I delivered a talk upon that same subject, to the Klwanis Club, during the summer.

I feel better able to speak on that subject than the average citizen, because, although I never did belong to that colony, I was associated and very intimately acquainted with many of its members after its dispersal. I married the daughter of one of its oldest members.

First, it may be advisable to throw a little light upon the words, "Communism, Socialism," which at present, in our newspapers, are almost considered synonymous with "anarchism and murder." The average man has never inquired into the meaning of the words. Many people who consider themselves as Socialists or Communists, know but little more about those things than the man on the street.

Socialism represents the association of three powers which constitute society. Usually, people speak of only two, Capital and Labor. But there is another, just as important, Talent. We can readily see the work of all three in the big dam that was built across the Mississippi here, some 12 years ago. Talent, under the figure of Engineer Hugh L. Cooper, came to this locality to examine the projects of the local men. He employed dozens of other men of talent, draughtsmen, surveyors, hydraulic engineers, electricians, made a great

number of plans, measured and surveyed the River, sought men of money, purchased machinery, hired laborers and went to work. But without the millionaires who furnish ed the funds, without the 2,000 men who did the manual work, what could he have achieved? What could the laborers have done without heads to plan and capital to furnish the tools?

Some laborers would have us believe that labor could do it all without help. But capital is the accumulated result of labor and many laborers never try to accumulate anything. Talent is the accumulated result of study with the use of brains, and many laborers are unable to study. All three of these powers are needed, but what causes friction in social intercourse is that, instead of being friendly to one another, those three powers are antagonistic. True Socialism, sooner or later, will be the force which will cause them to see things in their true light and really associate together for results.

Communism is quite a different state from Socialism or our present Individualism. Communism is the idea of social organization, on the precepts taught by Christ "Love one another; help your brothers." Communism would have all men throw their efforts in the help of one another, join in owning all things together, work unanimously for the common good, and ask only that which each needs, according to the means of the entire association. It is a beautiful doctrine; but an impossible one to put into practice, for all human beings are selfish; each, with only a few exceptions, wishes to get all he can and give as little as he can. The Russian Communists are composed of both selfish and devoted men; they are probably beginning to realize that the doctrine is impracticable.

Cabet, the leader of the Icarians of Nauvoo, was a highly educated Frenchman, quite a dreamer, who conceived the idea of taking his followers to a new land, in order to try again the ideas sustained by

philosophers of the past, such as Lycurgus, Plato, Thomas More, Babeuf, Robert Owen and others. He was of the opinion that the cause of failure of Communism in previous times was due to its having been tried under the influences of individualistic conditions. He thought that if he could take devoted men away from the influences of our selfish conditions of society, he could train them to become true followers of Christ's doctrines of mutual love. He wrote several books on this subject, besides a History of the French Revolution. The book entitled "Le Vrai Christianisme" (True Christianity) made a comparison of the ideas developed in the Gospels with the maxims of Communism, showing the similarity between them. Another book, which was really the cause of his having gathered together a number of enthusiasts, was "A Voyage to Icaria. It was a fanciful account of a trip to an island in the Greek seas, Icaria, where the delightful way described by him as Communism, each working for the common good, each getting the necessities and the superfluities that the Community could afford. Of course, in such a "Land of Cockayne" all was for the best and everybody was happy.

This book created quite a furore among the reading public of France, shortly before the Revolution of 1848. Many people ridiculed the ideas expressed. But many, like the followers of Robert Owen, concluded, with Cabet, that this beautiful dream might be tried and proved sane. Some 1200 to 1500 people volunteered to join Cabet and throw what little they possessed in a trial of Communism in a virgin country.

Cabet, like all educated dreamers, had no practical knowledge. Without giving a second thought to the possibilities of reverses in a new land, he bought, sight unseen, several thousand acres of land from a land agency, in Texas. Then he sent 69 men to cultivate the land, build houses and begin a settlement.

Unluckily, the men who thus volunteered to settle in the new country and brave the fatigues of pioneering were not farmers. The French farmers, at that date, some 80 odd years ago, were not sufficiently educated to read Cabet's books and become enthused. His followers were doctors, lawyers, professors, civil engineers, writers, tailors, shoemakers, millers, carpenters, etc. Only two were tillers of the soil.

Can you imagine this crowd of 69 men going by ship to New Orleans, then taking a boat up the Red River past Shreveport, up along the north border of that uninhabited Mexican territory, Texas, which had just been admitted in the Union as a State? No houses, very little timber, uncultivated fields, somewhere near the present site of Bonham, Texas. They worked and worried there about three months; some died of fever, most of them returned on foot, with all sorts of hardships, to New Orleans, in time to find there their wives and children, with several hundred settlers like themselves, who had just arrived with their leader Cabet, from France, hoping to find an eldorado, a land of promise, flowing with milk and honey. Imagine the disappointment of the host!

Luckily for them, the Mormons had been driven from their homes in Nauvoo, only a couple years before. Some had abandoned their homes, others had sold them for what they could get, a cow, a horse, a yoke of oxen, and had gone to Utah. Many empty houses could be had, rented or bought for very little money. So the Icarians went up the Mississippi by boat to Nauvoo. There they settled temporarily, waiting for another homestead, which was bought in Adams County, Iowa, a little later.

In Nauvoo, the Icarians attempted to follow the methods of the settlers. They cultivated land, managed a flour mill, a distillery, and a few industries. But although those men were all bright, intelligent men, who were leaders in their trades or industries, they could achieve nothing in a community where ambition was crushed by the fact that not one of

them could expect to raise himself above his peers by his ability, since communism means working together for the common good.

That there were many capable men among them may be noted by the fact that one of them, Piquenard, became the architect who made the plans of the Springfield State House. Another, Caudron, settled in Warsaw, after the disbanding of their organization and became president of the Warsaw Woolen Mills, whose splendid factory is now occupied by the Huls-kamp Shoe Factory. Others established successful enterprises, in Keokuk, St. Louis, and other cities.

The Community at Nauvoo lasted about eight years. At the end of that time, a rupture came in its ranks. A part of the membership emigrated to Corning, Iowa, where they remained in a small association for some 29 years. Now, they are all scattered in the United States. We still have among us some of the descendants of the Communists. The grandfather of E. M. Leroy was a leading member. His father, Marcel Leroy, whom many of our citizens have known, was private secretary to Cabet when 15 years old. The father of the Baxter brothers of Nauvoo, was a Communist. So was Mr. Pageot, whom some of our citizens will remember. So was Jules Renaud, father of the jeweler of Keokuk, Emil Renaud. Mr. Renaud was one of the organizers of the Iowa Community and often told me of his trips, on horseback, from Keokuk to Corning, through a wilderness inhabited only by a few settlers and a number of Indians.

I spoke of only two tillers of the soil among them. They were the Champeaus, grandfather and uncle of Michael Champeau, who is again practicing the occupation of his grandfather, who was a gardener in the vicinity of Paris, in his young days. He had been taught intensive gardening and often told me, for I knew him well, that near Paris, where land is exceedingly high in value, they often raised seven crops of vegetables on the same soil in one summer. After leaving the Community, he managed to make a good

living with a garden of less than 3 acres.

The members of the Icarian Community were, almost without exception, people of education, of insurmountable minds, with progressive ideas. The trouble was that they tried an impossible thing. Man is born selfish and the only way for him to thrive is to be placed in circumstances where he can be useful to society while doing the best he can for himself. But to my mind the men who believe in those social questions and are willing to try them at their own expense, as these people did, are to be praised for their faith and their courage. If it were not for the men who try new things, we should never have had steamboats and steam horses, nor electric telegraph, electric lights, electric power, automobiles, wireless telegraphy, etc. We do not know what the future has in store for us, but we would not progress if it were not for the cranks whom the masses despise.

ON LIBRARIES

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DESCRIPTION LIBRARIES.

Library	Librarian	Total number of volumes
Grand River	Mrs. H. B. Straight	177
Greene	Grace Clemons	806
Guthrie Center	Mrs. L. J. Hofmeister	980
Hornick	Mrs. L. J. Hofmeister	1,384
Ida Grove	Mrs. M. D. Chittin	1,389
Kellerton	Mrs. W. A. Maxwell	2,350
Kronauqua	Mrs. Ida Bank	1,800
Keota	Gertrude Newkirk	425
Kiron	Mrs. Edward Garst	180
Lansing	Mrs. Lillian Woodruff	1,175
Letts	Mrs. N. Loomis Corbin	1,880
Lewis	Bella Anderson	3,500
Lost Nation	Beryl Brandmill	3,544
Lyons	Mrs. Anna McAnlich	400
Macedonia	James L. O'Keefe	1,600
Marcus	Mrs. L. A. Peckham	49
Morning Sun	Mrs. May F. Hoadley	974
Northwood	Mrs. Frank Triplett	810
Ocheydan	Amy Rugg	310
Orange City	Mrs. Muleakay	550
Parkersburg	Ethel Tidcliek	900
Pringhar	Mrs. Anna McLuen	3,000
Redfield	Laura Lovett	1,175
Rockwell	Mrs. Bob Trechler	4,000
Salem	Mrs. Josie B. Sherman	203
Seymour	Mrs. E. O. Gilbert	200
Sumner	Alice L. Sandberg	650
Sutherland	Martha H. Hemenway	630
Trenton	Mrs. Frank Stalnaker	1,360
Union	Mary Glick	350
What Cheer	Jeanette E. Balch	750
Winfield	Mrs. Della Kennedy	800
	Mrs. W. E. Wilkey	10,000
	Mrs. A. K. Trustem	972
	Mrs. Anna B. Henderson	677
	Mrs. Y. Dykstra	300
	Etta Taylor	1,200
	Mary McCroskey	525
	Mrs. Grace R. McClelland	800
	Mrs. Anna Johnson	1,800
	Mrs. O. E. Blakely	500
	Floasie Lease	1,000
		1,015
	Mrs. Rose Roberts	2,015
	Alma Hauser	1,000
	Mrs. Charles B. Taylor	
	Mrs. Wm. Berger	900

IOWA LIBRARY COMMISSION

LIBRARIES IN STATE INSTITUTIONS UNDER BOARD OF CONTROL
ELIZA E. TOWNSEND, SUPERVISING LIBRARIAN

Place	Name of Library	Volumes added 1915	Total number of volumes
Anamosa	State Reformatory		
Cherokee	State Hospital	235	8,331
Clarinda	State Hospital	90	2,325
Council Bluffs	School for the Deaf	249	1,198
Davenport	Soldiers' Orphans' Home	208	4,148
Eldora	Industrial School for Boys	19	3,255
Fr. Madison	State Penitentiary	336	3,349
Glenwood	Institution for Feeble Minded Children		6,480
Independence	State Hospital		1,070
Knoxville	Hospital for Inebriates	265	2,120
Marshalltown	Iowa Soldiers' Home	195	1,472
Mitchellville	Industrial School for Girls		1,490
Mt. Pleasant	State Hospital		1,842
Oakdale	State Sanatorium for Treatment of Tuberculosis		2,747
		122	881

PUBLIC LIBRARY BUILDINGS IN IOWA.

Place	Donor	Cost of building	Year erected
Albia	Andrew Carnegie	\$ 10,000	1908
Akron	Andrew Carnegie	9,000	1913
Algona	Andrew Carnegie	10,000	1905
Ames	Andrew Carnegie	16,000	1904
Anamosa	D. A. B. subscription	12,000	1900
Atlantic	Andrew Carnegie	12,000	1902
Audubon	Andrew Carnegie	10,000	1912
*Bedford	Andrew Carnegie	10,000	1916
*Belmond	Henry Crist	12,000	1916
Bloomfield	Andrew Carnegie	20,000	1913
Boone	Senator O. J. A. Ericson	15,000	1901
Burlington	P. M. Crapo and tax	60,000	1908
Carroll	Andrew Carnegie	10,000	1905
Cedar Falls	Andrew Carnegie	15,000	1903
Cedar Rapids	Andrew Carnegie	75,000	1905
Centerville	General F. M. Drake	30,000	1903
Central City	John C. Clegg	2,000	1918
Chariton	Andrew Carnegie	11,000	1904
Charles City	Andrew Carnegie	12,500	1904
Cherokee	Andrew Carnegie	12,000	1905
Clarinda	Andrew Carnegie	15,000	1909
Clarion	Morgan Everts	10,000	1907
Clinton	Andrew Carnegie and Mrs. E. L. Young	45,000	
Colfax	Andrew Carnegie	6,500	1913
Corning	Mrs. M. A. Rawson	2,500	1900
Council Bluffs	Andrew Carnegie	70,000	1905
Cresco	Andrew Carnegie	17,500	1914
Davenport	Andrew Carnegie	75,000	1904
Denison	Andrew Carnegie	12,500	1904
Des Moines	City tax	300,000	1904
DeWitt	Andrew Carnegie	6,500	1908
Dubuque	Andrew Carnegie, P. D. Stout and citizens	100,000	1902
Dunlap	Andrew Carnegie	10,000	1912
Eagle Grove	Andrew Carnegie	10,000	1903
Eldon	Andrew Carnegie	7,500	1913
Eldora	Andrew Carnegie	10,000	1906
Emmetsburg	Andrew Carnegie	10,000	1912
Estherville	Andrew Carnegie	10,000	1903
Forest City	City tax	2,000	1899
Fairfield	Andrew Carnegie	40,000	1893

PUBLIC LIBRARY BUILDINGS

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Place	Donor	Cost of building	Year erected
Fort Dodge	Andrew Carnegie	30,000	1904
Fort Madison	Mrs. Carrie Cattermole	25,000	1893
Garner	Andrew Carnegie	6,500	1915
Glenwood	Andrew Carnegie	7,500	1907
*Greenfield	Andrew Carnegie	7,500	1910
Grinnell	Joel Stewart	15,000	1901
Grundy Center	Andrew Carnegie	6,000	1912
Hampton	Andrew Carnegie	11,000	1905
Hawarden	Andrew Carnegie	5,000	1908
Humboldt	Andrew Carnegie	10,000	1909
Independence	Perry Munson	15,000	1894
Indianola	Andrew Carnegie	12,500	1904
Iowa City	Andrew Carnegie	35,000	1904
Iowa Falls	Andrew Carnegie and E. S. Ellsworth	18,000	1905
Jefferson	Andrew Carnegie	10,000	1904
Keokuk	J. L. Rice and citizens	30,000	1883
Knoxville	Andrew Carnegie	10,000	1913
Lake City	Andrew Carnegie	7,500	1910
Laurens	Andrew Carnegie	3,800	1910
LeMars	Andrew Carnegie	10,000	1904
Leon	Andrew Carnegie	6,000	1906
*Malvern	Andrew Carnegie	5,000	1916
Manchester	Andrew Carnegie	10,000	1893
Maquoketa	Andrew Carnegie	12,500	1903
Marengo	Andrew Carnegie	10,000	1905
Marion	Andrew Carnegie	11,200	1904
Marshalltown	Andrew Carnegie	30,000	1908
Mason City	Andrew Carnegie and citizens	30,000	1904
Missouri Valley	Andrew Carnegie	10,000	1911
Monticello	Andrew Carnegie	12,500	1904
*Mt. Airy	Andrew Carnegie	8,000	1916
Mt. Pleasant	Andrew Carnegie	12,500	1905
Muscataine	P. M. Musser	40,000	1902
Nashua	Andrew Carnegie	6,000	1905
Nevada	Silliman estate and city tax	10,000	1900
New Hampton	Andrew Carnegie	10,000	1910
Newton	Andrew Carnegie	10,000	1902
Odebolt	Andrew Carnegie and W. W. Field	4,000	1904
Onawa	Andrew Carnegie and Addison Oliver	20,000	1909
Osage	Andrew Carnegie	10,000	1910
Osceola	Andrew Carnegie	10,000	1911
Oskaloosa	Andrew Carnegie	22,500	1903
Ottumwa	Andrew Carnegie	50,000	1902
Paulina	F. G. Frothingham and citizens	5,000	1907
Pella	Andrew Carnegie	11,000	1907
Perry	Andrew Carnegie	10,000	1904
Red Oak	Andrew Carnegie	12,500	1909
Rock Rapids	O. P. Miller and Thompson estate	4,000	1902
Rockwell City	Andrew Carnegie	8,000	1909
Sac City	Andrew Carnegie	8,000	1913
Sanborn	Andrew Carnegie	4,000	1912
Sheldon	Andrew Carnegie	10,000	1909
Shenandoah	Andrew Carnegie	10,000	1905
Sigourney	Andrew Carnegie	10,000	1914
Sioux City	Andrew Carnegie	75,000	1913
Spencer	Andrew Carnegie	10,000	1905
Spirit Lake	Andrew Carnegie	10,000	1912
Storm Lake	Andrew Carnegie	10,000	1906
Stuart	Andrew Carnegie	6,000	1908
Tama	Andrew Carnegie	8,000	1907
Tipton	Andrew Carnegie and citizens	13,000	1903
Traer	Andrew Carnegie	10,000	1915
Villisca	Andrew Carnegie	10,000	1909
Vinton	Andrew Carnegie and C. and W. O. Ellis	12,500	1902
Washington	Mrs. J. A. Chilcote	12,500	1901
Waterloo	Andrew Carnegie (two buildings)	45,000	1905
Waverly	Andrew Carnegie	10,000	1904
Webster City	Kendall Young	50,000	1905
West Branch	Mrs. Hulda Enlow	2,000	1904
West Liberty	Andrew Carnegie	7,500	1906
Winterset	Andrew Carnegie	10,000	1905
Woodbine	Andrew Carnegie	7,500	1910

FREE PUBLIC LIBRARIES, BY COUNTIES—ON A MUNICIPAL
TAX BASIS.

Adair County	Greenfield
Adams County	Corning
Allamakee County	Waukon
Appanoose County	Centerville
Audubon County	Audubon
Benton County	Vinton
Black Hawk County	Cedar Falls, Waterloo
Boone County	Boone
Bremer County	Waverly
Buchanan County	Independence
Buena Vista County	Storm Lake
Butler County	None
Calhoun County	Lake City, Rockwell City
Carroll County	Carroll
Cass County	Atlantic
Cedar County	Tipton, West Branch
Cerro Gordo County	Clear Lake, Mason City
Cherokee County	Cherokee
Chickasaw County	Nashua, New Hampton
Clarke County	Osceola
Clay County	Spencer
Clayton County	None
Clinton County	Clinton, De Witt
Crawford County	Denison
Dallas County	Perry
Davis County	Bloomfield
Decatur County	Leon
Delaware County	Manchester
Des Moines County	Burlington
Dickinson County	Spirit Lake
Dubuque County	Dubuque
Emmet County	Estherville
Fayette County	Hawkeye, Oelwein
Floyd County	Charles City
Franklin County	Hampton
Premont County	Hamburg
Greene County	Jefferson, Paton
Grundy County	Grundy Center, Reinbeck
Guthrie County	Stuart
Hamilton County	Webster City (Kendall Young Library)
Hancock County	Britt, Garner
Hardin County	Alden, Eldora, Iowa Falls, Logan
Harrison County	Dunlap, Missouri Valley, Woodbine
Henry County	Mt. Pleasant
Howard County	Cresco
Humboldt County	Humboldt
Ida County	Galva
Iowa County	Marengo
Jackson County	Maquoketa
Jasper County	Colfax, Newton
Jefferson County	Fairfield
Johnson County	Iowa City

Jones County	Anamoss, Monticello
Keokuk County	Siourney
Kossuth County	Algona
Lee County	Ft. Madison, Keokuk
Linn County	Cedar Rapids, Central City, Marion
Louisa County	None
Lucas County	Chariton
Lyon County	Rock Rapids
Madison County	Winterset
Mahaska County	Oskaloosa
Marion County	Knoxville, Pella
Marshall County	Marshalltown
Mills County	Glenwood, Malvern
Mitchell County	Ossage
Monona County	Onawa, Whiting
Monroe County	Albia
Montgomery County	Red Oak, Villisca
Muscatine County	Muscatine, West Liberty
O'Brien County	Paulina, Sanborn, Sheldon
Osceola County	Sibley
Page County	Clarinda, Shenandoah
Palo Alto County	Emmetsburg
Plymouth County	Le Mars
Pocahontas County	Laurens
Polk County	Des Moines
Pottawattamie County	Council Bluffs
Poweshiek County	Grinnell
Ringgold County	Mt. Ayr
Sac County	Odebolt, Sac City
Scott County	Davenport
Shelby County	Harlan
Sioux County	Hawarden, Rock Valley
Story County	Ames, Maxwell, Nevada
Tama County	Tama, Traer
Taylor County	Bedford
Union County	None
Van Buren County	None
Wapello County	Eddyville, Eldon, Ottumwa
Warren County	Indianola
Washington County	Washington, Wellman
Wayne County	None
Webster County	Callender, Ft. Dodge
Winnebago County	Forest City
Winneshek County	Decorah
Woodbury County	Sioux City
Worth County	None
Wright County	Belmond, Clarion, Eagle Grove

IOWA LIBRARY COMMISSION

MISCELLANEOUS LIBRARIES.

Place	Name of Library	Librarian	Volumes added 1915	Total number of volumes
Cedar Rapids	Bohemian Reading Society	Anthony Soukup	39	2,466
Cedar Rapids	Iowa Masonic Library	Newton B. Parvin	1,185	28,750
Davenport	Academy of Sciences	J. H. Paarmann	1,297	64,887
Lamoni	Latter Day Saint	Estella Wight	39	2,108

LIBRARIES IN STATE INSTITUTIONS.

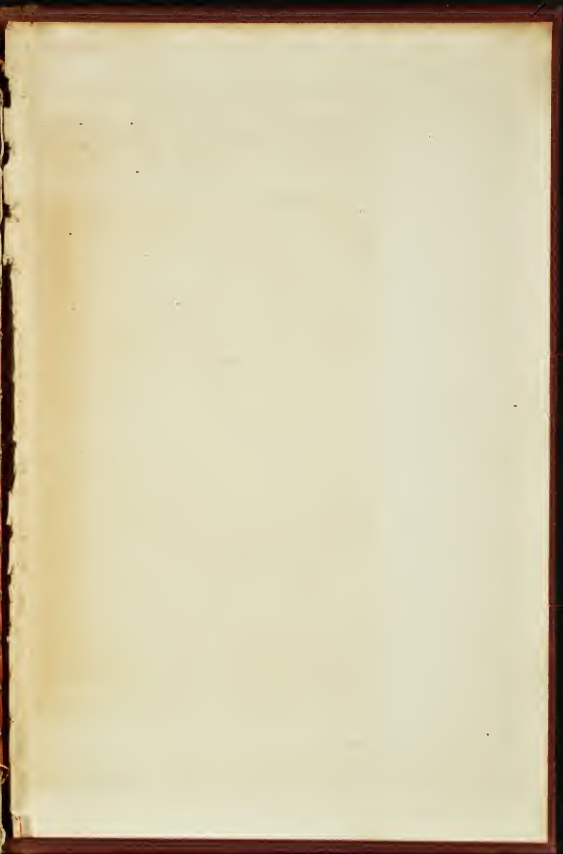
Ames	Iowa State College		4,490	55,900
Cedar Falls	Iowa State Teachers' Col.	Anne Stuart Duncan	2,867	46,206
Des Moines	Historical Department	E. R. Harlan	1,610	18,294
Des Moines	State Lib. (inc. Law Lib.)	Johnson Brigham	11,903	142,841
Des Moines	State Traveling Library	Reba Davis	2,573	32,307
Iowa City	State Historical Society	Ruth A. Gallaher	1,497	42,914
Iowa City	State University	Jane E. Roberts	7,668	125,682
Iowa City	S. U. I. Law Library	Elmer A. Wilcox	1,193	19,876

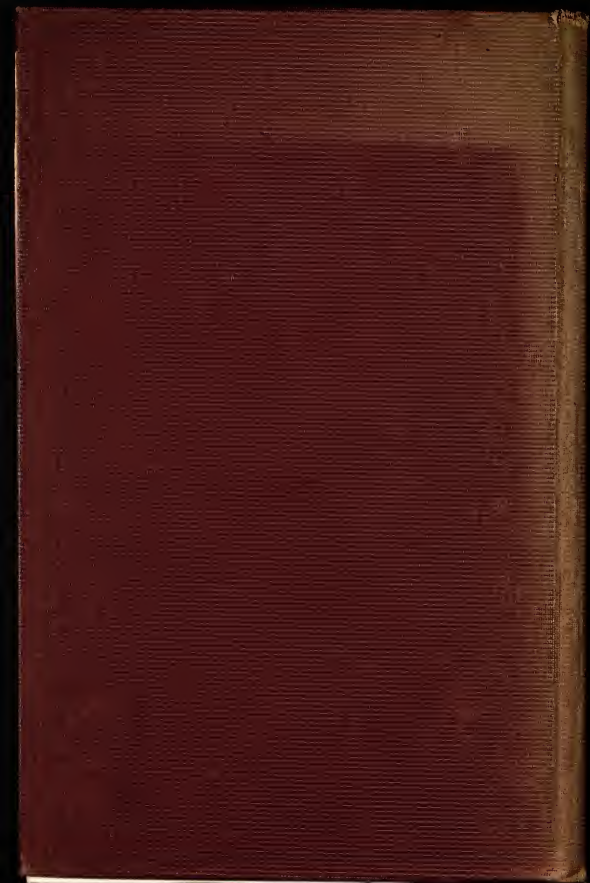
COLLEGE AND ACADEMY LIBRARIES.

Cedar Rapids	Coe College	Miranda Seoville	687	13,650
Clinton	Wartburg College	H. Kuhlman	50	5,100
Decorah	Luther College	C. A. Naeseth	670	19,863
Denison	Normal & Business College	Hugo Keller		500
Des Moines	Des Moines College	Fva M. Page	239	9,176
Des Moines	Drake University	Rae Stockham	1,021	28,330
Des Moines	Grand View College	S. Isaksen	50	4,000
Des Moines	Highland Park College	Dorothy Kautz	100	7,500
Dubuque	Dubuque College	Rev. Arthur M. Clark	1,000	12,000
Dubuque	Wartburg Theol. Sem.	Geo. J. Fritschel	50	
Epworth	Epworth Seminary	Mrs. E. P. Fogg	60	4,000
Fairfield	Parsons College	Emma L. Kirk	305	9,026
Payette	Upper Iowa University			
Forest City	Waldorf College	O. T. Moen	25	2,500
Grinnell	Grinnell College	L. L. Dickerson	2,338	55,816
Hopkinton	Simpson College	Marion Bollman	102	9,972
Indianola	Ellsworth College	Maide Baker	1,200	10,300
Iowa Falls	Graceland College	Carrie Reynolds	180	7,700
Lamoni	Iowa Wesleyan College	George N. Briggs	500	9,000
Mt. Pleasant	Cornell College	Ruth C. Logan	210	16,550
Mt. Vernon	Rapelye College	Thos. F. Wellmers	1,715	41,715
Orange City	Cedar Valley Seminary	Millie Carter	200	
Osage	Penn College	Rosa E. Lewis	412	3,600
Oskaloosa	Central College			3,913
Pella	Western Normal College	Mrs. A. W. Jones		2,000
Sbenandoah	Morningside College	Mrs. Jessie H. Jackson	1,300	20,000
Sioux City	Buena Vista College	Editb Cooke	900	9,900
Storm Lake	Tabor College	Ava F. Hunter	353	17,303
Tabor	Leander Clark College			
Toledo				



1A4L7
Graff
2040
7/7





Quincy Adams Co. Town
March, 26th 1861

Mr. J. M. Beck,

Dear Sir,

Yours of March 9th -
Came safe to hand, I showed the Notice (as you
will see from my return) on the President
of the Directors - Who is President of this
Association or Community - This Community
has five Directors - There appears to be
a connection between this Association &
that of Nauvoo - but they say they
have nothing to do in your cause -
Can't understand any thing about it -
The Mexican Community has no Deed
recorded to them - but there is no
more a Trust Deed - given by the
Mexican Community to the land & others,
which I am informed covers all the
land they own in this County - and
all the present interest -

I charge you one dollar for this -
the amount of the Trust Deed is over ten
thousand dollars -

Yours truly,

J. H. Powell

Mr. J. M. Beck -

Dear
in
Heaven
Lovingly

THE NEWBERRY
LIBRARY

VAULT GRAFF 2040

1/7 items

Samuel Buffett
vs
The Peawan Community

Said ~~Plff~~ for replication
to the plea of Def. in this suit pleaded
denying the jurisdiction of this Court in
this cause, says

1st That said Peawan Community is a
social community or society, established
for social and private purposes. That
the members of said Community
have and hold no property in their
individual capacity. That all
the members of said Community
live as one family, having all
things in common. That
no property of any kind belongs
to any member of said Com-
munity in his individual capacity
but all property belongs to all the
members collectively. That every
~~transaction of a business nature of~~
said Community is done in the
name and under the authority of
said Community. No member of said
Community transacts any business
does any work or labor except it
be in the name and for the benefit
of said Community. That the
business of said Community is
manufacturing millinery all kinds
of manufacturing mechanical business.

And agriculture and all business con-
-necting with or growing out of the be-
-ginning of business; And to do and
perform all things and acts ^{usually} necessary
and proper for the support & maintenance
of a family.

The printed pamphlet ~~known~~ ^{as an exhibit to Plff's amended petition} titled
"Markia Exhibit 'A' entitled 'Constitution of
the Peorian Community'" contains the
Constitution of said Community - as plays
~~the~~ the mode of business operations of
said Community and is made a part
of this answer - Plff says that said
Exhibit "A" was printed by order and
under authority of said Community -
Plff further says that said Community was
under the name of "Peorian Community" -
incorporated by the act of the Legislature
of the State of Illinois approved February
13 1837 with full power to do and
perform all business above mentioned
to hold real estate &c. &c. A copy of which
act is filed as an exhibit ~~to the Plff's~~ ^{Amended petition}
Markia exhibit "B" and is made a part of this application

3^d Plff says that the trespass com-
-plaint of in the Petition was done by
the members of said Community -
under the direction of said Community -
for the purpose of procuring fuel
to be used by said Community in
running a Steam Mill and distillery
owned and used by said Community
for the purpose of procuring wood
for fuel to be used by said Community

Domestic
saw
27

in waring their dwellings and for domestic
uses; for the purpose of obtaining saw
logs to be sawed by said Deft. at
a saw mill owned & used by said
Deft. ^{Pltff} avers that the act com-
-plained ^{in his petition} of were done by Deft. in
the prosecution of his business
-camp

3rd ^{Pltff} avers that at the time of the
service of the notice in this case Deft.
had upon the lands asembled in the
possession of ^{Pltff} buildings such as and
owned by Deft. which were used and
occupied for the purpose of accom-
-modating living members or more
of said Community - who are en-
gaged in cutting wood and timber
for the uses of said Community -
That there was ~~at~~ a director of
said Community - who acted as
agent of Deft. in directing and
controlling the business of cutting
wood and timber ^{while said business was being prosecuted} upon
said lands, and whose place
of business was at the ~~houses~~
buildings aforesaid. That said
director ^{controlled} of said Community so far
as any business arising or growing
out of the transactions of wood
cutting was the agent of said Deft.
That all the wood and timber cut
by said members of said Community

was so out of order of and under
direction of said left - and was not done
in the individual account of any
member of said County or any
other person - That said lands in Pliffs petition
described are within the County of Lu & State of Iowa
& the Pliff further says that at the
time of the service of the writ in this cause
said left had property to a large
amount ~~to wit~~ in the County of Lu
and State of Iowa consisting of horses
wagons, axes, saws, household
furniture cord wood a dwelling
house and two stables all amounting
in value to the sum of \$

Pliff requires the left to answer
this replication under oath

Miller & Decker
Attys for Pliff

State of Iowa
In County of Set

J. M. Decker ^{one of the} attorneys of Pliff
in this cause being sworn on his
oath says that the matters and facts
set forth in the foregoing replication are
true according to the best of his ^{information}
knowledge and belief; & calls upon
defendant to answer to said replications
under oath - J M Decker

Sworn & Subscribed before me
April 11th 1835. St. James, Clerk, D.C.

Exhibit B
An Act to incorporate the Hawaiian
Community-

Section 1 Be it enacted by the people of
the State of Hawaii's representatives in General
Assembly- That Etienne Lebert
J. Bondant, P. J. Tavares, Audre
Thebant Alfred Bernard and four
of writing and their associates and
successors be and they are hereby
constituted a body politic and
corporate by the name and style
of the Hawaiian Community and
by that name they and their
successors shall and may have
perpetual succession, shall be
capable of suing and being sued
defending and being defended
pleading and being impleaded
answering & being answered
within all courts and places
whatsoever; they may have a
common seal and alter and
change the same at pleasure
may purchase and hold or convey
real ^{and personal} estate necessary to promote
and fully carry out the objects and
intentions of said Corporation but
for no other purposes

Sec 2^d The Capital Stock of said

^{company}
^ shall be one hundred thousand dollars
with the privilege of increasing
the same to five hundred thousand
to be divided into shares of
one hundred dollars each, but no
one individual shall own more
than one share - In all elections
or questions to be decided by vote
of said Company each share
when owned by an adult male
shall have one vote which
must be cast in person

Set 3^d The business of said Com-
pany shall be manufacturing
milling, all kinds of mechanical
business and agriculture

Set 4 The said Company shall
have six directors to be elected
annually one of whom shall
be president - who shall have
the management of the concerns
of said Company subject to
the by laws to be adopted.

Set 5 The persons named in the
first section of this act shall be
commissioned to take subscrip-
tions and organize said
Company and shall be
the directors thereof until di-
rectors shall be elected - The

Stock of said Company shall be
assignable subject ^{how} to the regulations
of the by laws relating thereto

Sec 6 The said Company may pass
such such by laws concerning the
government of the property and
business of said Company and
regulating its internal ~~its internal~~
policy, and for other purposes
directly connected with business
and management of said Company
of said Company, as they may deem
proper not inconsistent with
the Constitution and laws of this
State.

Sec 7 This act shall be deemed
and taken as a public act
and shall be construed liberally
for the benefit of said Company

Provided that the Legislature
shall have power to alter
amend modify or repeal the
same whenever the ~~same~~ public
good shall require

This act shall take effect six-
days after its passage
Approved Feb 13 1857

Filed April 11th
1835. A. J. Lewis
J. H. M.
J. E.

Lamuel Buffette
vs

The Harian Community

3 The District Court
Lee County Cape Fear River
1853

Said P'ty for an amended petition
in this cause - in addition to the facts in
his petition contained - sets forth and
avows -

That said Harian Community
is a social community or society
established for social and private
purposes - That the members of said
Community - have and hold no
property in their individual capacity
That all the members of said
community live as one family
having all things in common
That no property of any kind
belongs to any member of said
community - in his individual
capacity - but all their property
belongs to all the members collect-
ively - That every transaction of a
business nature of the members of
said Community - is done in the
name and under the authority
of said "Harian Community"

No member of said Community
transacts transacts any business
does any work or labor except
it be in the name and for the
benefit of said Community -
That the business of the said

Community: is Manufacturing, Milling
all kinds of Mechanical business
agriculture, and all business arising
or growing out of the foregoing
occupations and pursuits; and to
do and perform all acts and things
usually necessary and proper, for the
support maintenance and to promote
the prosperity and comfort of a family.
The printed pamphlet herewith filed marked
exhibit "A" entitled "Constitution of the
"Hannan Community" contains the Con-
-stitution of said Community, partly
displays its mode of business operation
and is made a part of this amended
petition. It is said that said
exhibit A was printed by order and
under authority of said Community.
It is further said said Community
was under the name of the "Hannan
Community" incorporated by an
act of the Legislature of the State of
Illinois approved February 13 1831
with full power to do and
perform all business abovesmentioned
to hold real estate &c. &c. a copy of
which act is herewith filed marked exhibit B
and made a part of this amended
petition.

It is said that the trespass Com-
-plaint of in the ^{original} petition was done
by the members of said Community
under the direction of said Com-

—for the purpose of procuring
fuel to be used by said Community
in running a Steam Mill and sawing
timber and used by said Dept
and for the purpose of procuring
wood for fuel to be used by said
Community—in warming their dwellings
and for other domestic uses; for
the purpose of obtaining saw logs to
be used by said Dept as a
saw mill owned and used by
said Dept. Off avers that the facts
complained of, in his opinion
petition were done by Dept in the
pursuance of its legitimate business

Off avers that at the time of the
service of the notice in this case Dept
^{and its agents} had upon the lands described in
the said original petition, which
are situated in the County of Lee and
State of Iowa, buildings enclosures
owned by Dept which were used
and occupied for the purpose of
accommodating twenty-member
coveen of said Community, who
were engaged in cutting wood and
timber for the use of said Dept.

That there was and still is a director
of said Community—who acted as
agent of Dept, in directing and controlling
the business of cutting wood and

timber, who ^{and others} remained upon said lands
while said business is being prosecuted
and whose place of business was and
is at the building aforesaid. That
said Director of said Community—
so far as concerns any business
arising or growing out of the transac-
-tions of wood cutting was the agent
of said deft. That all the wood
and timber cut by said members
of said Community— was so cut
by order of and under direction of
said deft. and was put down
on the individual account of any
member of said Community— or
any other person. That at the time
of the service of the notice in this case
~~and at this time~~ said deft. had
and still has property to a large
amount in the County of Lee and
State of Iowa consisting of horses
wagons axes saws household furniture
cord wood, a house & two stables,
all amounting in value to the sum
of \$—

Meeny D. R.
Attorney for Deft.

Samuel Buffum

vs
The African Community

In District
Court Des Moines
County - Iowa
on Change of Venue
from Lee County -

The Court is notified that on Saturday
the 10th day of November A.D. 1835 - at
the office of J. M. Anderson in the town
of Newton Lee County - Iowa the
Pliff will take the Depositions of
Thos. Mann & William Dundas and others to be used
in evidence on the trial of the above
Cause, and that if the taking of
said Depositions are not concluded
on that day it will be continued
over until Monday and thence
from day to day until concluded
Nov 8th 1835.

Miller & Dick

Attys for Pliff

Nov 5 1835 We accept service of
this notice and consent to take
the depositions as aforesaid

J. S. Hamilton

Attys for Def^t

Huffman
no

Scanon Comings

Notice take deposit

Mowbray

OLD ILLINOIS HOUSES

by John Drury

THE ICARIAN APARTMENT HOUSES.

When the Mormons left Illinois in 1847 for their great exodus to Utah they completely abandoned their once-populous city of Nauvoo on the Mississippi River. Cobwebs appeared over doorways and weeds sprang up in streets. Once the largest city in the state, with a population of more than 20,000, Nauvoo became a true "ghost town." But this condition did not last long. In a few years it was taken over by a large band of French Communists called the Icarians, and here they attempted to set up a Utopian community.

All that survives today of the Icarian colony are two frame apartment houses and a stone school. These stand in desolate contrast to the older and sounder-built brick houses and buildings of the Mormons. Here and there through the town, however, are other evidences of the Icarian occupation—sturdy wine cellars built into the sides of gullies and depressions. Although the French Icarians remained at Nauvoo for only some 10 years, they established a wine-making industry which survived them and is today one of the two principal activities of Nauvoo, the other being cheese making.

Old Communal Houses.

Built sometime in the early 50's, the Icarian communal houses are of interest today both for their historical associations and as primitive forerunners of the modern apartment house. They are plain frame structures, two stories high and gable-roofed. In the many rooms of these houses lived the Icarian families—married couples were allotted one room and single men were housed two in a room. Children over 7 years of age were reared in the colony's school and allowed to visit their parents only on Sundays.

"The Icarians," says the Nauvoo Guide, written by the Illinois Writers Project, "bought 12 acres of land and built several tenements and a large assembly hall which contained a communal kitchen, refectory, women's workshop and sleeping quarters. The Icarian government consisted of a president, elected yearly, together with a cabinet composed of directors of finance, public instruction, clothing and nourishment and industry and agriculture.

"The workshops and labor gangs were supervised by foremen elected monthly by the workers. Flour, hoes, clothing and whisky were the principal products; surplus commodities were sold at Keokuk, Iowa, and St. Louis. Possession of money was restricted to the director of finance; individual needs of shoes and clothing were supplied from a common fund. Two doctors attended the sick of the colony and maintained a small hospital staffed by competent nurses."

Two Houses Still Stand.

The two surviving apartment houses stand at the northwest corner of Mulholland and 12th streets on "the Hill" in Nauvoo. This is the newer section of the town, the older section, where most of the Mormons built their houses, being called "the Flat." The Icarian communal houses, however, stand on part of the site of the great temple erected by the Mormons in the early 40's, which was destroyed during a storm in 1850. Near the apartment house stands the old Icarian school, which was made of stone from the ruined Mormon temple. It is now conducted as a

school by the Catholic church in Nauvoo.

This Icarian colony, one of the earliest of several attempts to set up Utopias in Illinois by various European groups, was founded by Etienne Cabet, a leading French jurist who had been influenced by the teachings of Robert Owen, who also was to found a Utopia in America—at New Harmony, Ind. Cabet wrote several books on the subject of an ideal community and,

according to his ability and to each according to his need' would operate to the advantage of all, he had expressed his beliefs in 'True Christianity' and 'Voyage to Icaria,' volumes that won a considerable little band to his form of Communism. Cabet felt that communism should be patterned on the moral teachings of Christ, rather than on a rigid mechanistic framework."

Cabet continued to be re-elected president of the colony each year until 1856, when dissension among his followers broke out. He was defeated for re-election that year and after making an unsuccessful attempt to regain his lost position of leadership retired with some 200 followers to St. Louis. Here he died a short time after his ar-



Surviving from the days of a Utopian colony established in the 50's by French Communists at Nauvoo, Ill., following the departure of the Mormons, is this two-story communal apartment house. It is one of the earliest apartment houses in Illinois.

[Photograph by Frederic J. Dornself.]

through these, won many followers to his cause. An organization of Icarians was formed and plans were immediately made to establish a colony in America. At first the colonists settled in Texas, but later, because of difficulties encountered in the Southwest, came up to the abandoned city of Nauvoo.

Son of a Cooper.

"Cabet, a cooper's son, had early identified himself with the proletariat," says the Nauvoo Guide. "Convinced that an economic system based on the tenet 'From each

rival and here he was buried in the presence of only a few of his adherents.

With the outbreak of dissension among the Icarians and the withdrawal of Cabet the colony did not last much longer. It finally disappeared when the majority moved to Corning, Iowa, where a branch colony had been set up earlier. The Corning community continued its existence until 1884. Another branch colony, at Cloverdale, Calif., lasted until 1895.

(This is the 65th of a series of articles on famous old Illinois houses appearing each Friday in The Daily News.)

VAULT
graft
2040
6/7 items

THE NEWBERRY
LIBRARY

THE CHICAGO DAILY NEWS

CONE IN CAR.—BY GLUYAS WILLIAMS.



SITS ON BACK SEAT OF CAR, BETWEEN MOTHER AND AUNT ELLA, HAPPILY LICKING ICE-CREAM CONE, TRYING TO MAKE IT LAST AS LONG AS POSSIBLE



LIKES WRIST WHERE MELTING ICE CREAM HAS RUN DOWN, MOTHER CRYING TO LOOK OUT, IT'S DRIPPING IN HIS LAP



SUBMITS TO BEING MOPPED UP AND IS TOLD NOT TO DILLY-DALLY OVER HIS CONE ANY LONGER



MOTHER BREAKS OFF HER SCOLDING AS SHE DISCOVERS THAT WHILE MOPPING HIM UP THE CONE WAS DRIPPING ON HER



AUNT ELLA ATTEMPTS TO TAKE CHARGE OF CONE UNTIL HE'S READY TO EAT IT, CONE STARTING TO COME APART, CHIEFLY ON HER DRESS



DECIDES DISCRETION IS THE BETTER PART, ETC., AND FINISHES CONE HASTILY, PRACTICALLY IN ONE BITE

7-24

(Released by The Bell Syndicate, Inc.)

GLUYAS
WILLIAMS

at the puberty age and have been during a number of years of acne.

The use of thyroid extract is, then another method of treating acne and I am passing it along to the teen-age boys or girls and also to men and women afflicted with acne who have been unable to obtain satisfactory results with the other methods of treatment—viosterol, pituitary extract and the

New Guide-Lecture Tours Open Monday at Museum

Next week's series of guide-lecture tours at the Field Museum of Natural History will open at 11 o'clock Monday morning with a talk on "Primitive and Civilized Peoples" by Miss Elizabeth Ham-

Tuesday the subject of "Animals" will be discussed by Miss Elizabeth Best. The subject on Wednesday will be "Minerals and Prehistoric Life" by Miss Marie Pabst. She will also discuss "Plant Life" on Friday. At 2 p. m. on each of these days, and at both 11 a. m. and 2 p. m. on Thursday, will be general tours of the museum's exhibits.

THE NEWBERRY
LIBRARY

COFFEE

d in glass

ne Blend! Same
e Flavor! Same S
still vacuum-pa